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MANUAL OF GRADED BIBLE COURSES *and* HABIT, HEALTH AND FIRST-AID OUTLINES

FOR USE IN

DAILY VACATION BIBLE SCHOOLS

From a child thou hast known
the Holy Scriptures
—2 Timothy III : 15

ISSUED BY
THE INTERNATIONAL ASSOCIATION
OF DAILY VACATION BIBLE SCHOOLS
90 BIBLE HOUSE - - - - - - - - NEW YORK CITY

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FOR USE IN

DAILY VACATION BIBLE SCHOOLS

EDITED BY

ROBERT G. BOVILLE

AND

JENNY B. MERRILL

Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth.
—2 Timothy 2 : 15

Be gentle unto all men, apt to teach, patient.
—2 Timothy 2 : 24

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No 1

FOREWORD

To reach children beyond the Sunday school pale—and there are 10,000,000 of them in the United States—with simple Bible teaching, to store their young minds with the very words of the Master, is the special mission of Daily Vacation Bible Schools. With such an end in view, this manual has been prepared and published.

It will succeed if, by its use, teachers are led to more earnest, personal Bible study in finding and giving their daily message to children.

The first hour every morning is given to the devotional, musical, and Biblical part of the program, the second hour to manual and recreational activities. If this second hour is conducted without regard to the spiritual life of the child, the school will fail in its high mission. "Work or industry without religion degrades man into a beast of burden, a machine; religion without industry, without work, is liable to be lost in empty dreams, worthless heroics, idle fancies." So teaches that immortal spirit, Froebel. Let us, the teachers in Daily Vacation Bible Schools, take to heart his words, "God created man in His own image, therefore man should create and bring forth like God."

In the preparation of this manual there have been many helpers, to whom the international director wishes to return sincere thanks. Dr. Jenny B. Merrill has rendered invaluable assistance in the editorial work, besides contributing two courses of Bible stories, one for the primary age and one for the kindergarten.

Mrs. J. R. Skillman, our esteemed vice-president in Louisville, Kentucky, has furnished a course on habits and health.

Mrs. C. C. Merritt of New York has condensed some of the latest teachings of psychology and child study.

Miss Ruth Jenkins of Ottawa, Canada, has outlined a course on Bible heroes, and given us a specimen lesson in full, adapted to our advanced grades.

The Rev. J. W. Merrill, D.D., of Chicago contributes two courses for advanced grades on the Temple and Palestine.

Mr. I. W. Nowlan of Chicago has prepared a longer course with references for those who have time for special study.

The extended course on health and first aid has been outlined by one of our international officers, a physician of broad experience with children, Dr. B. Raymond Hoobler of Detroit.

We take pleasure also in acknowledging the contribution on "Habits" from an experienced visiting teacher of New York City Public

Education Association, who has found a parents' pledge card helpful in her work.

To all these contributors we are one and all indebted.

International Association of Daily Vacation Bible Schools

Russell Colgate, *President*

George W. Palmer, *Chairman of Publication Committee*

Robert G. Boville, *International Director*

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OTHER BOOKS ISSUED BY THE INTERNATIONAL ASSOCIATION OF DAILY VACATION BIBLE SCHOOLS

Manual, with Hymns, Songs, and Marches
For Use in Daily Vacation Bible Schools

Manual of Music Interpretation
For Use in Daily Vacation Bible Schools

Manual of Hand Work
For Use in Daily Vacation Bible Schools

The Kindergarten
Adapted to Daily Vacation Bible Schools

MANUAL OF GRADED BIBLE COURSES *and* HABIT, HEALTH AND FIRST-AID OUTLINES

MANUAL OF GRADED BIBLE COURSES *and* HABIT, HEALTH AND FIRST-AID OUTLINES

CHURCH AND COLLEGE MINISTRY TO CHILDREN

IN DAILY VACATION BIBLE SCHOOLS

ITS FIELD

Social. For over two months in summer, school supervision is withdrawn from 18,000,000 children. For many of these the vacation is a happy time, but for more it is a time of demoralization and danger. Wage-earners, busy all day, cannot give their children needed care. This is especially true in fifty of the largest cities in the country. In these, after existing agencies for child welfare have done their best, there are still upward of 1,500,000 boys and girls who spend sixty-two vacation days on the street, exposed to physical and moral danger, untouched by any organized philanthropy. *Church buildings accessible to these children should be equipped as daily welfare centers.*

Religious. Further religious training is not allowed in our public schools, consequently the duty of providing for it rests on the church. In what measure is it fulfilling this duty? Out of the population between three and eighteen years of age, at least 10,000,000 are not enrolled in any Sunday school. If the country could not remain half slave and half free, can it safely remain with one half of the child population ignorant of the teachings of the Bible? *The summer vacation is the greatest opportunity of the year for churches to supply this need in Daily Vacation Bible Schools.*

ITS FUNCTIONS

Idle Children. (*a*) To promote the social welfare of children irrespective of race or creed by giving them competent leaders and teachers, suitable and happy occupations, systematic oversight of games, good songs, and above all, to combine with this program religious training and practical Bible teaching, the supreme need of childhood. Eighteen million school children have a summer vacation lasting for two months or more, in which they welcome such leaders and such a program.

Idle Churches. (*b*) To promote the community use of church buildings in cities and rural districts for child welfare on broad, non-sectarian lines, especially when public schools are closed in summer. Therefore, the Daily Vacation Bible School Association supplements, without duplication, the work of the National Playground Association. 178,000 Protestant church buildings in the U. S. represent an investment valued at $935,000,000, exempt from taxation. To fail to use them for community welfare is a serious form of economic waste.

Idle Students. (*c*) To employ in this field of service alert college men and women inspired with the spirit of social service and fitted to be efficient leaders of children in worship, work, and play. It is an educational and economic waste to spend millions in educating young men and women, and nothing in utilizing their vacation months for social service. There are over 400,000 students in our colleges and professional schools.

ITS HISTORY

The Daily Vacation Bible School movement was founded in New York in 1901 by the present International Director of the Association, whose attention was drawn to the need of bringing together *idle children, idle churches, and idle students* for community welfare on the East Side. As an experiment, five church buildings of the Baptist communion were opened for Daily Vacation Bible Schools, in which manual work, organized play, and Bible study went hand in hand. These schools were so successful from the start that they were repeated and multiplied in following years, and in 1905–6 were extended, in New York, into churches of seven other communions in which they are still conducted.

NATIONAL ORGANIZATION

In 1907 the call from other cities for the introduction of these schools made it apparent that the time had come *for the creation of a national organization* that should have for its sole mission the deepening and extension of the movement. Hence, the National Vacation Bible School Committee came into existence, having for its presiding officers, Mr. John Seely Ward, 1907-8; the Rev. Leighton Parks, D.D., 1909–10; Dr. Robert E. Speer, 1911–14, and Mr. Russell Colgate in 1915–16. In 1911 it was incorporated under the laws of the State of New York, as the Daily Vacation Bible School Association. The Rev. Robert G. Boville has served as National Director since 1907. In October, 1916, to meet new conditions, the Association authorized the creation of a new organization to continue its work to be known as the International Association of Daily Vacation Bible Schools.

RESULTS WORTH WHILE

1. *To take the children off the streets for six weeks* in summer is worth while. Their lives are safer, their habits are better, and their parents are freer from anxiety.

2. *To keep their hands busy*, to eliminate quarrels in their games, to instill patriotism, is worth while—it improves their morals.

3. *To teach as many Bible lessons in six weeks* as a Sunday school could in seven months is worth while. For many children a Daily Vacation Bible School is the only opportunity for such knowledge.

4. *To help in making good future citizens* is worth while. The following forty-seven nationalities and races are represented on the enrollment—Albanian, American, Armenian, Australian, Austrian, Belgian, Bohemian, Canadian, Chinese, Croatian, Cuban, Danish, Dutch, English, Finnish, French, German, Grecian, Gypsy, Hawaiian, Hungarian, Indian, Irish, Italian, Japanese, Jewish, Lithuanian, Mexican, Mormon, Negro, New Zealander, Norwegian, Polish, Porto Rican, Portuguese, Roumanian, Russian, Ruthenian, Scotch, Servian, Slovak, South American, Spanish, Swedish, Swiss, Syrian, Welsh.

5. *To continue the work during the winter months*, in some special service or session, is worth while. Vacation Bible Schools usually merge in some new form of child-welfare activity in churches where they are held. In repeated instances a Daily Vacation Bible School has led to a new congregation being formed or has saved an existing one from extinction.

6. *To bring students into contact with social conditions*, to teach them service by serving, is worth while. It makes their religion more real.

7. *To put a church in happy relations with a foreign community*, to prove that it is interested in social well-being, is worth while. It does more to win the confidence of the working people than do mere pamphlets concerning social service.

8. *To provide church societies* with an effective method of approach to foreign populations is worth while—The Association has organized or helped to organize Daily Vacation Bible Schools as a regular function of National Missionary Boards of Presbyterian, Lutheran, and Baptist Communions, and of Trinity Parish, New York.

CENTERS OCCUPIED

Albany	Buffalo	Coatesville, Pa.
Alton, Ill.	Camden, N. J.	Columbus, Ohio
Atlanta	Charleston, S. C.	Detroit
Baltimore	Chattanooga	Evansville, Ind.
Boston	Chicago	Fall River
Bradford, Pa.	Cincinnati	Holyoke
Brooklyn	Cleveland	Huntington, W. Va.

CENTERS OCCUPIED—*Continued*

Independence, Mo.	Nashville	Sacramento
Jersey City	New York	San Francisco
Knoxville, Pa.	New Bedford, Mass.	Shanghai, China
Kansas City	Omaha	Scranton
Lincoln, Neb.	Ottawa, Can.	Seattle
Louisville, Ky.	Ottumwa, Ia.	St. Louis
Los Angeles	Paterson, N. J.	Toronto, Can.
Lowell, Mass.	Philadelphia	Washington
Lynn, Mass.	Pittsburgh	Wilkes-Barre
Memphis	Providence	Wilmington, Del.
Minneapolis	Reading	Worcester, etc.
Montreal, Can.	Richmond, Va.	

COLLEGES COÖPERATING

The following colleges (through faculty action or student organizations) have coöperated, some to the extent of supporting and equipping one or more schools, others by supporting individual students in the work:

Amherst	Occidental	Rochester Seminary
Boston University	Princeton	Barnard
Brown	So. Cal. University	Bryn Mawr
Chicago University	Western Reserve	Radcliffe
Columbia	Yale	Swarthmore
Cornell	Auburn Seminary	Vassar
Harvard	Crozer Seminary	Wellesley
N. C. State Normal	Hartford Seminary	Mt. Holyoke

A TYPICAL SCHOOL

A fully equipped school has four student teachers regularly employed and paid, one man who serves as principal and three women who have charge respectively of the music, manual, and kindergarten departments. This staff is supplemented, where possible, by volunteers. The term is for six weeks, beginning on the Monday following the Fourth of July. Sessions are held daily except on Saturdays and Sundays, the forenoon being devoted to organized school work and the afternoon to supervision of outside games as follows:

COST OF SCHOOL

The total cost of such a typical school, including salaries and material, should not be estimated at less than $250. If teachers volunteer service without remuneration, the cost of the school will be reduced to $75 to cover material and incidentals.

SOCIAL SERVICE SCHOLARSHIPS

To provide more adequately for extension of the work, the International Association of Daily Vacation Bible Schools will be prepared to accept gifts and bequests as a permanent source of support for student-teachers in Daily Vacation Bible Schools.

GROWTH

Year	Centers	Schools	Teachers	Children	Total Expenditure
1907	4	19	70	5083	
1909	11	51	209	15,036	
1911	16	102	509	26,886	$26,578.99
1913	34	215	1003	50,522	44,657.25
1915	78	339	2731	73,058	57,752.98
1916	95	375	3170	*60,812	60,011.37

* Decrease of enrollment in 1916 caused by wide-spread children's epidemic.
In 1916 the children's Annual Thank-offering amounted to $1,099.72.

One dollar for each child enrolled has provided six weeks of daily Bible training and social care by capable, devoted teachers. Further, it has covered all overhead charges for both national and local expenses.

MANUAL

Issued by the International Association of Daily Vacation Bible Schools, New York City

Model Photograph of a Vacation Bible School

SUGGESTIONS FOR PRINCIPALS OF DAILY VACATION BIBLE SCHOOLS

I

The daily order of exercises has been outlined, to avoid uncertainty and confusion in the schools, as well as to secure the proper amount of change and variety for the children. Principals, in adhering to it, should pay attention to the time limit, out of just regard to what follows. Opening exercises prolonged means the shortening of time for the music period and the Bible lesson. If the staff confronts the children at 9.30 without a clear understanding as to the hymns to be sung, there will be disorder in the school while the leader is making up his mind.

II

While the school doors open at 9:15 A.M, and the school at 9:30 A.M., it is necessary that the members of the staff should be on hand at 8:30 A.M. This is necessary for two reasons: (1) to see that the work for the day is laid out in order, and (2) to see that at least thirty minutes are spent before the doors open, in visitation of the children on the street, reminding them of the School, and personally conducting them to the door. Only one member of the staff need remain in the school, while the others are doing this morning work on the street. This street work is needed daily, from the first till the last day of the school.

III

The supreme purpose of Daily Vacation Bible Schools is to develop clean, virile Christ-like character in boys and girls. Hence the object of the daily Bible lesson is not to furnish dogmatic or sectarian teaching, but elementary Christian instruction applicable to the daily life of the young who are exposed to the temptations of street life. Bible stories should be carefully prepared and made as objective as possible, but no story is well told that fails to help the child in meeting the daily issues of its life, or that fails to awaken the child conscience, i.e., the sense of accountability to God and truth. Avoid monologues and speeches, and make frequent use of the sand-table. Organize a group of the most intelligent boys and girls to assist in representing Bible characters, where the lesson lends itself to such treatment. Devote a couple of minutes each morning, after the Bible verse, to personal habits, giving four consecutive talks on cleanliness—hands, faces, lips (words), hearts (thoughts). Have a show of hands repeated each morning until the habit of cleanliness is established. Follow the schedule given below.

IV

The moral and spiritual purpose of the Daily Vacation Bible School should be kept in view through all of its varied activities. (*a*) *In the musical work*, the object is not merely to secure correct singing, but to influence child nature through obedience to the laws of music, and to implant the love of good songs and good music. (*b*) *In the manual hour*, the object is not to make things, but to build character. Hence slurring over mistakes in hammocks, baskets, or any other work should be steadily discouraged. Train the children to respect material and property that does not belong to them, and develop unselfishness in them by inducing them to devote a portion of their best work for the pleasure and comfort of sick and crippled children in hospitals. The hour of manual work is invaluable as an opportunity for personal contact, for the practice of good manners, and thoughtful acts. You will soon learn what books your young friends are reading and be able to help

them by suggestions; what company they are keeping—here again is your chance; what they are aspiring to be—an opening to show them how to prepare themselves for the future. Turn the conversation on the Bible lesson for the day, in an easy, natural manner.

V

No growth in character can take place in a Daily Vacation Bible School, where order does not prevail. Hence every care should be taken to secure this atmosphere by good school methods. The *first* of these is to arrange beforehand every detail of the day's program and know what you are going to do next. The *second* is to provide for the orderly entrance of the children when the doors are opened, and for their oversight and entertainment (using the piano), until the school formally opens. When they change class rooms let them march to music. Rushing about the rooms, or changing rooms in mob fashion is demoralizing. Do not retain the kindergarten section in the main school after the opening exercises. Dismiss the children, at the close of the school, by having them march out to music, without permitting any break until they are on the street. The *third* is to introduce in your school some simple method of self-government, by which the children may be taught to be responsible for their own order. The City Government plan is one of the most effective. A mayor in your school, elected by the children with some regard for proper forms, can become a great force for good. He naturally chooses, in consultation with the teachers, his own officials to assist in the different departments that are needed in the school. Care must be taken that the officials appointed do not become little tyrants. The average boy needs careful coaching to save him from a little temporary bumptiousness.

VI

The daily afternoon open-air work is essential to the moral influence of the school. The boys and girls need help as much in the afternoon as in the morning. They have no organized games; usually they have only the street for playground. Quarreling, profanity, and cheating will undo all the good results of the morning. Provide organized games, umpire, if necessary, and teach the young to play clean, straight games. Devote some of the time to visitation of the homes, and organize excursions to parks where convenient and possible.

VII

The religious tone of the school is, in the last analysis, dependent on the spirit of the staff, on its harmony, coöperation and conscientious discharge of plain duties. If differences or difficulties arise, take them at once to the superintendent, and do not discuss them with others first. Do all within your power to interest the pastor and members of

the local church in the welfare of your children. Request your friends to send flowers and provide outings. Do not, however, arrange any excursion the week before Commencement or the day after, but make the Commencement your closing object of interest to the children. Do not neglect to *mail your daily postal report* to the superintendent *at the close of each session*, and *do not fail to attend the weekly conferences* unless excused by him.

VIII

The spirit of service and ministry is the keynote of the Daily Vacation Bible School movement: service to children and service by children. If the latter is not attained, if grasping selfishness rules, the school is a failure. How can self-reliance and self-forgetfulness be realized? (1) As far as possible *boys and girls should pay for the material* used during the manual hour, as a lesson in self-support. If, however, at the close of the season, they carry off, for their own use and gratification, every beautiful object made, the school has failed to implant the spirit of service. (2) Hence the vital importance of *visiting during the first week of the season some nearby children's hospital* in company with a committee of boys and girls, appointed by the school. Let them report on their visit, so that the school may be led to vote that each group of workers prepare some choice and suitable gift for their sick and crippled comrades. (3) Another outlet for altruism is the *children's Annual Thank-offering* made during the fourth week of the session. In August, 1910, the first year, 10,000 pennies were contributed to extend the work in 1911. Let the boys and girls understand the purpose of this offering, so that intelligent sympathy may accompany their pennies. A list of honor schools is published annually. Schools contributing ten dollars or more are included in this list.

IX

In every Daily Vacation Bible School there is gathered for six weeks a little community of boys and girls who, with their teachers, form a social unit bound together by their interest in the school and in each other. When school is over, and its units scatter, what becomes of this social and spiritual force, and how can it be conserved? Teachers and superintendents in the various cities who are bent on accomplishing lasting results must face this problem with earnestness. The following suggestions will prove helpful: (1) The school principal and assistants should visit the local church meetings, speak about the school in them, and invite the minister or his assistant to visit the school. (2) Every effort should be made to have some member of the church staff attached to the school staff. (3) A complete record of the registration should be placed in the hands of the church visitor before the close of the season. (4) The school staff should assist as far as possible in the

local Sunday school during the term, and invite children who belong to no Sunday school to meet them there. If the local Sunday school is not in session, permission should be sought to have a brief Sunday session for children at a suitable hour. (5) If there is a Saturday school for boys and girls in the church, an effort should be made to create some connection between it and the Vacation School before the season closes. (6) Otherwise a Children's Vacation Bible School League should be formed to continue the influence of the Vacation School during the winter and every effort made to secure local leadership of a responsible character.

ORDER OF EXERCISES IN DAILY VACATION BIBLE SCHOOLS

FIRST HOUR

8:30—Preparation and visitation by staff.
9:15—Doors open and registration.

SECOND HOUR

9:30—Opening exercises, all present.
Hymn.
Psalm or other portion, repeated in concert.
Lord's Prayer—repeated or sung.
Hymn.
Kindergarten goes out.
Two-minute health and habit talk.
Thank-offering for Extension.
9:40—Music period.
Vocal and breathing exercises.
Singing lesson.
Calisthenics with music.
10:05—Bible lesson in three groups.
Represented by children, or
Taught with sand-table, or
Given with stereopticon, or
Told as story by the teacher.

THIRD HOUR

10:30—Manual work and play in sections.
Hammock-making, Elementary Sloyd } older boys.
Rug-making.
Raffia work, Basketry } Girls and smaller boys.
Sewing.
Weaving.

Work for children's hospital.
Bible blank-books and sand-table work.
First Aid and Hygiene, older boys and girls.
Play, all.

11:25—Closing exercises—School reassembles.
Daily salute to flag.
" America " or Hymn.
Children's Benediction.
Recessional March.

AFTERNOON—TWO HOURS

2:30—Open-air games organized and directed.
Excursions.
Visitation of homes.
Student Conference, Monday.

NOTE.—The Habit Talk, Music Period, and Manual Hour are each preceded by an appropriate Bible motto repeated by the children.

WEEKLY AFTERNOON CONFERENCE OF VACATION BIBLE SCHOOL STAFFS

ORDER OF EXERCISES

2:00—Devotional exercises.
(*a*) Hymn.
(*b*) Scripture.
(*c*) Short prayers.

2:05—Review of past week's work. Reports from schools; discussion and questions.

2:35—Preview of current week's program.
(*a*) Five four-minute Bible stories by teachers.
(*b*) General discussion and suggestions.
(*c*) Music and manual work. Questions and answers.

3:15—Closing exercises.
(*a*) Hymn.
(*b*) School benediction.

NOTE.—The hour can be adjusted to suit the convenience of the staffs. After the formal exercises there will be opportunity for practice in manual work, and in music.

SALUTE TO THE FLAG

(THE UNITED STATES OF AMERICA)

" I pledge allegiance to the Flag, and to the Republic for which it stands: one Nation, indivisible, with Liberty, Justice and Peace for all."

(CANADA)

" I pledge allegiance to the Flag, and to the Empire for which it stands: one Nation, indivisible, with Peace, Welfare, and good Government for all."

ORDER FOR SALUTE TO THE FLAG

Have two chords for the school to rise and let the pianist immediately begin a march, as the standard bearer marches from the rear of the room to the platform, where he turns, faces the school and rests the pole on the floor.

At a third chord he raises the flag, holding it before him, and all right hands are placed at foreheads at salute, while the sentence is begun—" I pledge allegiance, etc." At the words " the Flag," all right hands point towards the flag with fingers close together, and thumbs uppermost. At the last word the first chord of America is struck as a signal for the hands to be dropped and for the children to assume the position of " attention " and one stanza of America is sung.

Have the children's benediction follow the singing of " America," and while the march of dismissal is played have the standard bearer lead the children and wait at the door as all pass out.

There may be a guard of honor to accompany the standard bearer, as a special reward, if so desired. The best boy or girl in the school, and none other, should be standard bearer.

This ceremony should be practiced by the staff at its weekly conferences in order to secure absolute uniformity when the schools meet at Commencement, and should be conducted with military precision and with due respect and reverence.

THE PSYCHOLOGY OF THE STORY

Hours of drill and recitation have never accomplished what we have wanted either in secular or religious education, and we are beginning to see that the big things are done at the moment when the child's imagination is touched by the right influence. Clearly it is worth while studying those times when the child's face is aflame with interest, in order that we may clearly understand how to do our work.

Story-telling is, perhaps, one of the best methods of catching the right moments and utilizing them. It is one of the oldest of arts, unconsciously used in primitive ages as the one prominent form of teaching, but later superseded by text-books. But the spirit and subtle shades of meaning of a theme cannot be so well transmitted by the printed page as by one person to another. Education was, therefore, the loser. Of recent years, however, we have had a great revival of story-telling. We have realized its value even though we have scarcely understood the reason.

There has been much written concerning the origin of stories themselves. If we could understand why stories were used, if we could understand why human beings were interested in creating them, we should go far on our way toward an intelligent use of them.

All that the human mind has ever thought or planned comes from desire, and the primitive stories of all races are akin to one another, because human longing and human desire are much the same in every breast. There are many human desires that are never spoken, that are never even put into words within the person's own mind, and are mostly unconscious on our part, but they impel us just the same. The story is an effort to get a kind of completion of desires which real life up to that moment has only partly given. Stories grow out of various longings. They satisfy the longing in part, and they also create new longings. The story keeps up one's faith when every-day drudgery is a dull affair. It makes one hopeful in the presence of great danger and perils. It arouses confidence in oneself and even helps the desire actually to come true if it is not too extravagant. The hero story makes a boy lift his head, walk confidently, act bravely. It is not, then, in the region of mere fancy. Fancy and imagination play their part in its weaving, but the story arises to meet a real need. This will be seen to be not only a most practical need, but a most spiritual need. The spirit requires satisfaction of its longings. The story-writer uses outside materials,

but it is his own inner story that he is telling. No matter what the material is, it is man's inner struggle that is revealed.

Rhythm, imagery, balanced construction, all help to make a deeper impression; but we must not think on that account that the artistic effect is the end and aim of the story. The aim is to fulfil desires and longings for a better life, and the pleasing effects merely deepen that fulfilment. The glow of feeling that we have in the presence of anything beautiful should not be merely a state of pleasure. It should consist also of an approval or of a disapproval of the beautiful thing that we are contemplating. Therefore the pleasure in a story should be accomplished by growth from within.

So the story has a firm hold upon the little child, for it answers his longings, and that is the reason it has continued through the centuries to keep its hold upon us all. The child may be responding in part to the pleasure produced by the rhythm; but he is also learning to choose, to select, to know values in regard to the deeds of the heroes and heroines. Out of these experiences will grow the valuations that he makes in later life. This is the psychology that lies behind the story.

THE SIGNIFICANCE OF THE BIBLE STORIES

The unique and wonderfully fascinating stories of the Old Testament are particularly adapted to children. The stirring and the longings of the characters are the same as within the heart of each child of to-day. The failures and the victories of the men and women of the Bible teach lessons of untold value. Above all, the "God-consciousness" of those men and women is a means of developing the sense of God in the boys and girls until it becomes the commanding factor in their lives.

The New Testament offers us not only the stories of Jesus' life of love and service, but also Jesus' own matchless parables, which were stories drawn from the homely and familiar objects in the daily life around Him. "That is the concrete method which receives attention and makes the meaning clear." He did not say "This parable teaches such and such a truth" unless He was asked; but the truth was always clear in His mind, and shone on the face of the story. In telling these stories, we need not only the mind of Christ, but the method of Christ.

HOW TO TELL STORIES

"Our first duty to a story," says Professor Moulton, "is to love it." We must first study it to get its meaning for ourselves. The preparation needs to be as broad as possible. The background—all that is interesting in the customs, arts, or geographical knowledge—should be a part of the preparation. Although it may not appear in the story

directly, it does enliven our mood and transform our own spirit for the telling. If the story is a part of a large story, the whole should be indicated. It is almost always necessary to know more about the situation than the story itself tells. Our familiarity with the sense of it affects our feeling and will affect our gestures, our attitude of interest, and our tone of voice. The story must also be studied for the message. We must have in our own minds and hearts a clear idea of its central meaning for the child, as well as a definite aim for the child. Otherwise, it will lack in force and in unity.

Next we should divide the story into a few scenes. Then we need to visualize those scenes. The important or high lights must be decided upon, for in this way we are able to make the movement simple, yet direct, in telling. We must not let too many details enter in, too many minor parts of the little drama, unless by contrast they contribute to the main thread of the story. A few vivid scenes will make the action rapid. If there are words or phrases that need explanation, it should not be given in the midst of the story. It is better to enlarge the child's knowledge before beginning, as interruptions divide the interest. Then, just as far as we are able, we must describe the action of the story rather than give long descriptions of houses or scenery outside the action. Brief descriptions are a help, but too long descriptions hinder the movement.

After a careful study of the story in this manner we should practise telling it to an imaginary audience of the age of the children that we are to have in our classes. Memorizing the exact words does not seem to be the best method. That is apt to be uninspiring to the children, and lacks the freshness and charm of a method that is more spontaneous. We need to keep in mind the definite aim for the children, the vivid scenes; and if all this is clear to us, the words take more or less care of themselves. Writing the story out has been of tremendous value to many story-tellers; but telling it to an imaginary audience is even better. All the knowledge that we can acquire of these particular children, of what their lives have been and what their needs and interests are, helps us to choose appropriate words and phrases. Many of the Bible phrases are so well expressed and so very beautiful that there is a real reason for using them. It depends largely upon the ages of the children just how much of the exact phraseology we shall use. But the very effort to remember all the words of the entire story takes away from the spirit.

After the study and practice, one great principle to remember is that the work of the story-teller consists in describing the action and not in acting it. We need to keep ourselves in the background. Our part is to see vividly a series of connected scenes. Likewise we should feel their meaning and value. For that very reason we should not take

away the interest in the scenes by attracting attention to ourselves. We must not make ourselves too important, for we are anxious to take the children by the power of our imagination and theirs into other places and into other lives. We can carry the pictures to the children by qualities of voice rather than movements of body. For instance, tone, emotional vibrations of voice, upward and downward cadences, rhythm, etc., are of great value. Of course, face and body help or hinder. A hard, cross look on the story-teller's face, a bite-a-nail-in-two expression scares every child in the room, and hinders them from entering upon the imaginative flight. Pleasant and cheerful expressions are always the best ones; but to be pleasing, we must remember, is not only a positive quality, but sometimes a negative one. Elaborate gestures seem often to detract rather than help. Gestures, if any, should be simple and unpremeditated, or else they obtrude or attract attention to the story-teller herself. Any personal idiosyncrasy or peculiarity must be fought against. The whole art of story-telling lies in unifying the interest and in directing the attention of the child to the main action and meaning of the story.

While it is necessary to have a clear idea of the purpose and method of the story, yet to point a moral is both bad art and bad pedagogy. After the story has made its impression, a platitude stating that " this teaches us to love one another " is a mistake. If the story has not aroused this emotion, our platitude will not awaken it, and it may spoil what we have already accomplished. The important point is to set the pupils thinking what they may do in their lives, how they may put their impressions into action. If after the story there are pictures to help in visualizing the scenes, and if there is time to talk it over in a quiet way, the children may be given the chance to point their own moral. The children's own natures and experiences may be trusted in this matter much further than we are inclined to trust them. Giving them this chance to express themselves educates their inner life much more than if we had deliberately tagged the moral for them.

In preparing the story and all the illustrations, we must remember that we are to teach boys and girls in the same classes. The masculine pronoun has been used more often than the feminine in this pamphlet for literary convenience; but to shape the story for boys only and to pay no attention to the girls would be unjust.

THE INTRODUCTION TO THE STORY OR THE POINT OF CONTACT

After making ourselves familiar with the story, the important question to ask ourselves is how to connect it with our pupils' personal experience; how to lead up to it in a natural conversation with the children, so that it may be linked to facts in which they take interest and with which they are more or less familiar. For instance, in the

story of Abraham, the pioneer, many of them know how their own parents came to this country from other lands, or they know the American stories of the Pilgrim fathers or other early settlers. Refer to these pioneers and to their struggles and difficulties before beginning the story of Abraham.

MEMORY VERSES

If the memory verses come after the story, they will really mean something to the children, for the story has given them significance. The time spent in drilling on them is an excellent balance to the time spent on the story. We must learn to plan our periods with the children so that the time of listening is relieved by a time of action.

REPRESENTATION OF A STORY

Children of all ages have a natural talent for dramatization. The younger children do it unconsciously in most of their play-life; the older ones are more consciously taking a part. You can use the simple way of giving each child a character and letting him either read or recite the Bible dialogues; or he may be allowed to give in his own words the gist of the Bible phrases, the teacher reading the narrative parts. Or the dramatization may be more in the form of taking part, and the motion and action of the children should be mostly spontaneous. Elaborate preparation, with many properties, is usually unwise. The materials from the class-room and the children's own clothing, with an occasional pasteboard crown or staff, will be sufficient.

SELF-EXPRESSION

Immediate self-expression on the part of the children may take various forms: such as retelling the story in their own words, or in the representation of the story, or in talking the story over.

As teachers, we need constantly to keep in mind that the stories have a deep significance for the life of the children, and that we have not been trying merely to entertain a class. To bring about a state of hypnotic ecstasy is not moral education. If the story does not lead to some action on the part of the children, it has been a failure. Impression should be followed by expression. There is never any lack of opportunity for genuine love and service at home or in the immediate neighborhood. It is sometimes possible to organize each class for neighborhood activities in order that it may help to make the neighborhood cleaner, healthier, more moral, and also more attractive. The "shut-ins" of the neighborhood can be made happy by the work of such a class. Window-boxes and small spots of gardening make ugly places beautiful. If the boys and girls are urged to look out for opportunities, they will be proud and happy in being found responsible.

HAND WORK

Various forms of hand work are helpful in securing a reaction:

(*a*) Pasting pictures of the story upon mounts which are to be bound together.
(*b*) Writing out the memory texts below the pictures or opposite them.
(*c*) Writing out a brief résumé of the story to preserve and bind up the industrial hour. (To be done by the older children only.)
(*d*) Representing the geographical or local setting of the story on the sand-table.
(*e*) Map-making.
(*f*) Illustrating the story by models or objects; for example, the shepherd in the story of the Good Shepherd.
(*g*) Using the stereopticon.

FURTHER HINTS FROM PSYCHOLOGY

THE PRIMARY GRADE: AGES FROM SEVEN TO TEN

PHYSICAL LIFE

From seven to nine years of age the physical life of the child is developing at a rapid rate, and there is every necessity for him to move about. This is the only way in which he can learn to use the muscles and to coördinate them into orderly movements. Therefore, the primary child wriggles and turns about frequently. The physical necessity for movement is now generally recognized in the kindergarten, but it is sometimes overlooked at this later age. The child is gradually learning to inhibit and enjoys concerted action, but it must not be prolonged. There is a peculiar fatigue incident to the eighth year.

Action means growth. As teachers, we must work with the laws of nature and not against them. The story should never last more than twenty minutes, and often less than that. The children may listen longer to a good story-teller, but there will be a reaction in restlessness and fatigue that will lead to listlessness in the remaining work of the day. There are many orderly ways in which the child may move so as to prevent sitting too long in one position. Dramatizing the story, or illustrating parts of it by action, are ways of utilizing the energy which is ever-present at this age.

ATTENTION

The power to concentrate attention is weak, and it will be necessary to have carefully balanced periods of action and attention—frequent changes from a time of thought to a time of movement.

Children of this period do not gain their knowledge so much by thinking as by observing. The eye, the ear, and the touch—all the senses—bring them abundant material for knowledge. Judgment and reason are not strongly developed. Abstract thought is almost impossible. Hence we must give them plenty of concrete illustrations, con-

crete heroes and action and concrete stories. Since children of this age can reason very little beyond what they see or do, whatever the lesson is, it should be related to their own simple, every-day lives at home, at school, or on the playground; otherwise it is unattached and therefore without meaning.

HABITS

Habits are being formed and are tending to become more or less automatic without the use of conscious energy. Habit, therefore, as has been well said, is "the great economizer of energy." We must see to it that the habits are tending in the right instead of in the wrong direction. It is the child's own thoughts and acts that make the impressions upon this plastic nervous material. Each repetition makes the mark more lasting. We do not wish to be the slaves of any habit whether good or bad. Note Professor James's rules on "How to break a habit" in "Talks to Teachers on Psychology."

DEVELOPMENT OF INSTINCTS

The child has started out in life with a capacity for character, but all the component parts of that character do not develop at the same time. Rather, they develop spasmodically, the first providing material for the ones that appear later. Certain instincts are stressed in different periods and, while more or less present at all times in every person, they are most effectively developed at the time when dominant.

Imagination, curiosity, and nurturing demand expression now, and this expression largely takes the form of impersonation. The question of what the child reproduces is very largely a question of what happens to be present in the daily life. Mother, father, carpenter, milkman, driver are the convenient objects in the drama around him. If the characters that are reproduced are not of an edifying sort, the reason is apparent.

Curiosity at this period is not in the nature of analysis, but takes things or people as a whole. The child's method of study at the time is largely one of impersonation, though he does not know that he is studying. When the child acts mother, father, doctor, horse, or bear, he is attempting to find out by actual experience what it feels like to be these different people or animals. Later on, he will criticize the various actions of these characters, but at this age he is getting a grasp on them as a whole; that is, by one act he is getting into the very heart of the character he is studying.

This impersonation or imitation is not a dry, outer imitation; not the outer act, but the inner spirit of the thing or person, is what the child desires to impersonate. He is not like a parrot that says, "Pretty Polly." The outward symbol of a flag is a help to a soldier, no doubt,

but the costume is of minor interest. As a soldier, one *feels* puffed out, big, and glorious. As a horse, a rein is enough, or a mere dangling string. One charges, prances, and is ready to be off. Acting the hero's inner life is the real thing, for, remember, the child is doing this for his own satisfaction, not to please an audience. The very meagerness of costume or theatrical fixings that he uses, shows the superiority of the spirit over form. It is the inside of the character that he is after. What he sees others do, he wants to do. What the child hears some hero or heroine has done, he, too, will try to do. Here lies our hope of inculcating Christian acts and Christian feelings. First of all, we ourselves, as teachers, must possess love and good-will for others if we expect our pupils to possess them.

By pretending to be some one else, the child is putting himself inside the object that he is curious about. Essentially, then, this is an attempt to understand his world, although he is unaware what the impulse is. He only follows its orders. We can see how religiously this impersonation is an act of faith, a real act of sympathy The child has a certain hospitality of mind when he assumes any character in the drama of life around him. These impulses, when acted upon, bequeath sympathetic insight, the power to see people and things as they are, not merely as conveniences or obstacles in life. The child is fast learning that other human beings have feelings as he has, and this constantly enlarges his respect for other people's feelings and ideas.

Line upon line and precept upon precept will never give the results in the child's character that these impersonations of the desirable qualities of heroes and heroines will give, for this is nature's method. Let children act out the characters in the class period, and after this imaginative work let them tell you ways in which they may carry it out in their actions at home or in play. Thus the expression of their feelings will be carried out in real Christian living.

The nurturing instincts, or the maternal and paternal instincts, are largely expressed in caring for dolls, baby sisters, and brothers. There is a great opportunity for us to help these instincts to develop in the right direction. Above all we want to instil a " God-consciousness " into the world of the little child, through all the simple motives of trust to the highest motives of coöperating with God in His work here on earth.

HAND WORK

The constructing instinct is present in the grasping, handling, and piling up of small objects. Children do not play with dirt because it is dirty, but because they need material. Sand-tables, pictures to paste, blocks with which to build the walls and houses of our Bible cities, help to express this great creative impulse and to send home to the brain

the lesson that we are trying to teach through the hand as well as through the ear. To a large extent, the child's hand shapes the man.

THE PERIOD OF LATER CHILDHOOD AND EARLY ADOLESCENCE

AGES FROM TEN TO FOURTEEN

A child is not simply a miniature adult, as is often taken for granted. He is really a different creature. He differs in body, mind, and soul. He lacks many of the powers of the adult and can possess them only by passing through great and striking changes. One of our great slogans as teachers should be to work *with* nature, and not against it.

During the plastic stages the mental and spiritual nature is forming in the child through the great achieving instincts that direct his activity. These, in general, are the instincts of hunting, constructing, nurturing, finding out, collecting, competing, and belonging. The orders that these instincts give are brief: "Hunt!" "Build!" "Nurture!" "Find out!" "Compete!" "Belong!" Our part is to utilize and help direct these instincts, not to stamp them out. Through proper play, study, and work, at the proper times, we become coöperators with God in the care of the young. When we realize that God is working within the child and not in some magical way outside, we shall better understand our problems. Psychologists inform us that the religious life is not built on a distinctly religious impulse, but upon these general instincts already mentioned, each of which has its religious aspect and may be turned to good or evil account.

The seeds of all these impulses run back to the very beginning of the child's life; but it is of the utmost importance to know when the particular interests are dominant. With some of these instincts it is now or never or, at least, never very much. If the instinct of imagination is not allowed expression during early childhood, when it is at the stress, and if it lapses, imagination will not be registered as a habit while it is still a force and will never become a power in the child's later life.

The time of stress passes when some instinct can be most effectively stamped upon the body and mind. When God asks your coöperation in His plans, He means that now is the accepted time. The instinctive impulses ask to be woven into the fabric of each child's life. If we ignore this prompting or turn it aside, the opportunity passes, and the power offered the child is almost lost. The instincts, however, may not wholly lapse. They may survive as vague longings, unfulfilled desires, and at some time become a hindrance rather than a power.

Early childhood is a period characterized by a rapid rate of physical

growth; later childhood (about nine years for boys, a little earlier for girls) exhibits a marked slackening of the rate of physical development. Adolesence, which occurs with boys about the fourteenth year and with girls about the twelfth year, is the most difficult transition period of all. It is characterized by rapid changes physically, mentally, and spiritually. In late childhood, because the physical growth has slowed down, it looks as if nature intended to utilize the abundant energy set free in this period for mental and spiritual development.

If the instinct of imagination has registered its habit in early childhood, the child will always possess its power; but "make believe" or impersonation will not be the main pursuit of this later period. The imaginative instinct is still demanding attention, but it is more self-conscious, and the dramatization of a story will be less simple. The constructive instinct, the "finding out" instinct, the collecting and competing instincts, have main charge over the activities. At this period comes the keen intellectual thirst for facts; the child soon wants to know of every story, "Is it true?" He is still imaginative and likes stories just as well as when younger, but he likes the true stories best of all. There is more reasoning power than in early childhood, but the child cannot understand abstract religious ideals before the adolescent period. It is a waste of time to offer them. Concrete examples alone can appeal. To talk to a class of this age about altruism or courage or loyalty in a large way is to waste your time. Concrete examples, however, are being stored away to become the materials that help give the adolescent power to grasp general truths and principles; but the concrete things at this period are the really important ones.

The boy and girl of this age are apt to be annoying specimens to our adult point of view; but this is all because they are bent upon finding out the reality of life. They want to know what the fire will do and whether the gun is loaded. They have a high potential energy and are likely to think of just the thing of all others that you wish they had not thought about. Now comes the keen desire to work with real things to get real experience. This is the age of exploration, collections, hoards. Pockets are full of horrible conglomerations. It is the very tick of the clock to find out what one can do with things, and what they can do with you. The mind has become as omnivorous as the appetite. It is a searching age, and we must be ready for it.

We must give the collecting instinct a chance to hoard and make. Books with Bible pictures of the stories we tell would be a most valuable addition to the development of the children's religious life. Stories of adventure and of heroes are particularly acceptable material. No stories should be told without at least some concrete setting. Leave out generalizations and abstract truths. Make every lesson apply to the child's own life.

Self-assertion also comes during these years, and the attempt to assert self or to become self-confident is often crude, clumsy, and loud. The children blurt out many things in order to make sure we won't think them nobodies. Most of all these little people want to assure themselves that they are somebodies. This longing to convince themselves is the deepest of all. That is why competitive games and competitive effort are of great importance. Manliness, ease, unconsciousness of self, which are seen in the self-poised person of later years, may appear first in rather unlovely exhibitions at this age. We must understand how the spirit grows before we can direct these great impulses into the proper channels of activity. The fighting instinct is strong now, and with it comes the great opportunity of teaching the children to fight for right in themselves and to fight for the rights of others.

Habits of conduct are now rapidly formed, even though the deepest motive, regard for others, may not be more than dimly felt. Regard for self or self-respect is stronger; therefore imitation of heroes and great people, rewards, and punishment, all have their due place in training. Unselfishness must not be left out; often it may be shown as the best quality one may possess as a self-respecting person.

MEMORY

At this age the brain is still very plastic, and the abundance of energy let loose from the slowing up of the physical growth makes it possible to store up many passages of literature, the meaning of which may be partly explained even though they are not fully understood by the children. Their teachers should be careful to make a very concrete illustration of the meaning.

EARLY ADOLESCENCE

With early adolescence, individual rivalry is swinging into a new channel. The child plays the game well, but the mightier force of playing well with his team is at the stress. Self-regard and regard for others are struggling together, and the habits of courtesy and loyalty, which have hitherto been in force through imitation and self-assertion, will come into place and help to develop and make permanent a deeper loyalty and self-giving. The germ of this belonging instinct was in the children all along, but now it is the essential factor. This is particularly the period to train in fairness, self-control, coöperation; and the greatest of these is coöperation. Here is our big opportunity for training our boys and girls to be Christian citizens. Without definitely organized play, work, and study in social groups, there can be no real patriotism, no real morality, no big religious effort in later life.

The idea of being a member of society and sharing the responsibilities

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of adult life is growing rapidly, and there comes to the boy and girl of adolescence a yearning for that which is not only personal, but for that which is representative and universal.

AIM AND METHOD

PRIMARY GRADE

The aim of the following course is to give a partly connected life of Jesus to children between seven and ten years of age.

It is generally recognized that, while children of these ages retain some of the characteristics of earlier childhood, there is also a distinct advance in mental life as well as in bodily development. These children although intensely active physically, are yet learning gradually to exercise self-control. They can be held at drill longer than kindergarten children, and they enjoy working together. They have advanced in social life and enjoy competition.

It is a mistake to advance our methods of meeting this interesting physical and mental growth too rapidly, yet it is also a grave error to arrest development by failing to recognize essential differences in mind. We should help the growing child to higher planes step by step.

These stages of growth and development with which Bible teachers are happily endeavoring to reckon, are fully set forth in "The Pedagogical Bible School." (See our bibliography.) These and similar books should be studied as well as the Bible and the lesson-helps. The short chapter in this manual on psychological child study will repay careful attention if one cannot give time to fuller child studies.

There is a phase of physical fatigue caused by peculiar heart action and dentition at the seventh or eighth year that often remains unrecognized, although the diseases of early childhood decrease during this period.

In our teaching we gladly recognize that children from seven to ten have a greater command of language, and a wider experience upon which we can draw for illustration and comparison than the younger ones. They are quite as fond of stories and pictures, if not more so. They see more in pictures and can more acceptably reproduce stories orally, but are not so good in illustrative drawings. This is because they begin to realize the crudity of their efforts to represent. We should continue the oral method and we should seek the best pictures available to mount in albums, but we should abandon most attempts at illustrative drawing unless a child shows talent. We may possibly make more of dramatization, but it must be with some little dignity, and not the simple dramatic representation for the tiny folk. A few costumes like that of a shep-

herd will be enjoyed, but they should be very simple. Memory is now active, and more drilling in memorizing scriptural selections is desirable, especially after the eighth year.

The child at this age begins to distinguish between fact and fancy and begins to prefer true stories, or at least desires to know whether a story is true or not. While thought power is developing, the child does not really grasp abstract truths nor does he understand general statements, such as the proverbs or the beatitudes. He still needs details and particulars. He is still interested in names and particular persons; he is gradually approaching the love of heroes and adventure, although we anticipate if we base our courses for this age of middle childhood wholly upon Bible heroes. Such a course will be more effective later.

We should be very careful not to play too much upon the feelings and sentiments. These children need action, facts, events, and drill rather than emotional teaching. Lead them to wonder at the marvels of nature and of the Bible story; let them be curious and ask questions, which you answer patiently and reverently, and reverence will grow without strong appeal to sympathy or to fears.

Pictures are preferable to objects in religious instruction, because objects, if interesting or curious, are studied for their own sake and tend to distract attention. Most analogies drawn between objects and religious truths are not appreciated until a later age. We omit parables from this course, and rely mainly upon facts and events in the life of Jesus, because the parable appeals to a more advanced mental development.

We have connected the Old Testament stories with the life of Jesus, as this gives them an added interest and helps also in relating the child life of Jesus with that of the child to-day. At this particular time in the history of our nation and of the world, should we not earnestly endeavor to turn the minds of the children to the Prince of Peace, even though as child students we may claim that Old Testament stories are simpler? By dwelling upon the deeds of Jesus rather than upon His words, we think we are quite within the child's stage of development, although doubtless a fuller biography will be required during a later grade. One difficulty in presenting Old Testament heroes to young children is found in a child's lack of the historic sense.

After several years of school study in geography and history the adolescent youth will more fully appreciate why Bible heroes, though falling below the ideals of our civilization, are yet examples to us in many ways. The child will be able to realize how superior these Old Testament heroes were to the nations around them.

If there are many boys and girls of thirteen and fourteen in our Bible School, they will doubtless enjoy the imaginary trips through the Holy Land suggested by the Rev. Mr. Merrill, and if they have had manual instruction in our public schools, they will be pleased to attempt

rebuilding the temple. In hunting up and reading about the many interesting scenes connected with the temple and with Palestine in the Old and New Testament, these older pupils will grow familiar with the books of the Bible and with Bible history in a most interesting and novel way.

We are hoping that some teachers will report upon these advanced courses.

The general method for all lessons in the grade from seven to ten should be the story-telling method, with pictorial illustrations. The best rule for story-telling is first to see the story yourself, then make your pupils see it.

Dr. Hervey in his helpful little book gives six rules for story-telling: (*a*) See it. (*b*) Feel it. (*c*) Shorten it. (*d*) Expand it. (*e*) Practise it (on nephews, nieces, friends). (*f*) Repeat it.

There has been for some years a revival of story-telling. We mean to further it in our Vacation Bible Schools. Dr. Haslett, in the book already quoted, reminds us that: "Time was when almost every mother and father was a good story-teller. Necessity required it, as there were few books." Story-telling is almost a lost art, but it is encouraging to notice that there "are endeavors to revive this golden method of instruction." Story-telling, though a primitive method of teaching, has a certain indescribable power, because of voice, tone, gesture, personality. Dr. Haslett reminds us that it is a method that has been used in all ages by all the peoples that have left any record, and that it is still practised by hundreds of millions of the human race to-day.

Surely, then, we may all quite readily acquire this method. It cannot be difficult if so many have tried and succeeded. Let us forget all other methods that have possibly seemed complex because of too much analysis and too much pedagogical nomenclature, and proceed to tell Bible stories to the children in our Bible Schools and in our homes. If there is any difficulty, it will be in getting the story well organized in our own minds; succeed in that, and the story will almost tell itself.

In organizing the story, consider with some care how to begin and how to end. To begin well helps to win and to hold attention. To end well helps to fasten the truth.

Some one asks, "Is it well to question while telling a story?" No, not as a rule. A few questions may sometimes precede and follow the story, but the main narrative should continue uninterruptedly and rather rapidly. Children like action and movement rather than description, though a little color and other detail help them in seeing the scenes of the story. While you expand, also remember to shorten. Expansion is simply to aid the imagination (see 1, Course I).

Gesture is helpful if not too dramatic. Do not divert attention from the tale to the teller. When shall we show the pictures? Sometimes

before the story, sometimes at the close, and sometimes for a moment in the middle when they are needed to make plain a point in the story.

When possible, let each child handle the picture at the close of the lesson, and answer questions about it. If the pictures are used in this way at the beginning, collect them before telling the story. The children are yet too young to permit divided attention. A picture helps to make success seem real. Much can be taken in at a glance that would require many words to tell. Pictures of unfamiliar scenes may, however, leave wrong impressions, which may be prevented or overcome by a few questions or explanations. Try to look at the picture with the child's eye.

Try to use the memory verse several times while telling the story if it fits in naturally. Sometimes it may be developed from the children in their own language, and then recast in Scripture language. This, of course, aids both understanding and memory. Better omit the memory verse than have it learned parrot-fashion.

When memorizing the text, have the Bible open. If possible, let several older children read it to the class. Then ask, " Who can tell it to us? " Ask who has a Bible at home and who will try to find this text?

Children at this age are learning to read and are interested in showing that they can do so. Use their advancing powers always. In small classes possibly the Bible story may be read by each child after it has been told by the teacher. This will depend upon conditions.

In addition to the memory verses, children of this age should memorize as many of our selected portions of Scripture as possible. While they will not fully understand all the words, they will understand enough to make it worth while, and will enjoy uniting with the older members of the school during general exercises.

CONCRETE ILLUSTRATIONS

I

In telling Bible stories we need not only the mind of Christ, but the method of Christ. " He took a little child and set him in the midst " in order to teach his disciples a needed lesson. He did not describe a child; he set a child in the midst. That is the concrete method, which secures attention and makes the meaning clear. His parables were vivid pictures, drawn from objects, familiar to his audience. He did not always point a moral, but the moral was always clear in his mind, and shone in the face of the story. Where the story deals with geographical sites, the sand-table is an invaluable help, and where it deals with characters, the children can represent the characters. Where the floor-space permits the tracing of a large outline of Palestine and the Euphrates, the migration of Abram can be effectively taught in this

manner. Where the stereopticon is available, use it. Try to encourage the use of blank-books during the second hour, and the effort to make, with a few maps, a child's Bible of the story series. Define clearly in your own mind, before telling any story, what you wish the story to accomplish for the boy and girl.

II

For example, in the first story; of what use is it to the boys and girls that face you? Suppose you read the words "In the beginning God created the heaven and the earth" and the School repeats them after you. You wish to make it clear that a Maker was necessary (leaving his method out of account). Suppose you talk a little about the sun and planets and draw out the names of several, and their size and distance from the earth. Suppose you find out whether the children have noticed the so-called "Dipper" among the constellations, and you tell them, how many years an express train, traveling as fast as electricity, would require to reach it. The children are now ready for your question, whether these things came by chance or were prepared by God's power and wisdom. How can you make this clear? Hold your watch in sight and tell them two stories about its production, one that it was formed by chance, and one that it was designed. Then find out which the children believe. But you wish to make another point clear—God made these stars and planets for a purpose; then what was it, and do they fulfil his purpose? Do they fulfil it only now and then? Their purpose was to shine and they have been shining always—night and day, although invisible during the latter. What purpose did he make us to serve? What use are we if we do not fulfil his purpose. Place a number of articles on the table, that were made for a purpose and that do not work, and ask what is to be done with each. Above all, let the presence of God be felt while you are teaching this lesson.

III

Suppose the story is about Abram's migration. Clear the central floor space, the afternoon preceding, and arrange the chairs in a hollow square. Sketch, with colored chalks, the largest possible outline of Palestine and the course of the Euphrates, locating Ur, Babylon, Haran, Shechem, and Bethel. Select about seven of the most reliable children —Abram, Sarah, Lot, Terah, and servants. When the lesson time arrives conduct them to Ur, and draw out the reason for Abram's leaving it. March along the Euphrates and point out Babylon. The caravan occupies several months in reaching Haran. Find out what happened here from your helpers, and be sure that Terah drops out here. March to Shechem, crossing the Jordan below the lake of that name. A few

questions will bring out what happened at Shechem, where Abram faced a strange race. What did the Shechemites understand by his building an altar? He took a stand for God and right. Then march to Bethel and bring out the facts once more. Then dismiss the children to their seats. Now what is the message here for the hollow-square audience. Abram had to come out from evil associations to be a man and to be a blessing. Some of you boys belong to the gang around the corner. I have seen you with them. Unless you cut loose from these old haunts you will never reach Canaan; if you cut loose and obey God's voice, he will make a man, and a useful man, of you.

IV

Another example will help. The story is that of the Good Samaritan. You have read and pondered it not only for yourself, but for the boys and girls. Here is Christ's picture of the spirit of loving service, which he himself divinely illustrated. His own life was behind his teaching. Let us suppose you have clear in mind the person of the Samaritan, and what infinite value he saw in the bundle of bruised and bleeding humanity on the wayside, after the priest and Levite had passed by. Suppose you have a vivid idea of what the Samaritan did, binding the wounds, giving his own seat, caring for him all night at the inn, leaving provision for him, and that you see clearly that the Samaritan's aim was to set the man on his own feet. Suppose you have a list of thieves that lie in wait for young as well as old, and especially thieves of your locality—the question remains how are you to catch interest at the very beginning.

You have a sand-table in front of the school, sloping at an angle of 45 degrees so that every eye can see. Spend five minutes at the opening, in digging out the Jordan Valley, clearing away the sand from the Mediterranean Coast line, building up the mountain backbone of Palestine and cutting down the gorge of the Kedron. Then locate Jerusalem, high up, and Jericho far below, and the inn half way down—one of the wildest scenes in Palestine. This catches the eye and you can now have the children realize how a "certain man went *down*."

V

The stereopticon wisely used can be made of great service. Suppose you have built up in thought a real Moses and the stages he passed through till he reached the great decision which you wish to present to your boys and girls. Egypt and the Nile are shadowy words. Secure a really good set of views of Egypt and the assistance of some one who knows how to manipulate a lantern without the fuss and fizz that spoil any occasion. Here is the Nile fringed with palms where Moses rocked; there is the king whose daughter came down to bathe; there is the school

where he learned his letters, and there the way he wrote, and the sort of pen he used. There is the church he went to, and there are the gods he heard about, and even Egypt's judgment day. There is beautiful Philæ, he must have looked on, and there is the wild desert for which, with God, he forsook all. There is nothing children love more than pictures, so that when you have the stereopticon, the three sections of your school must be combined for the day. The same remark applies to the method of teaching described in Note three.

NOTE.—While the following lessons have been prepared with certain ages in view, the teacher, by slight modification or extension, may adapt them to an entire school if it is not large enough to employ several teachers.

OUTLINE OF BIBLE STORY COURSE

PRIMARY COURSE: AGES FROM SEVEN TO TEN

FIRST WEEK

1. *A story about a Bible that was lost and found:* 2 Kings xxii. 1–13, 18–20, xxiii. 1–3.

Memory verse: I have found the book of the law in the house of the Lord. 2 Kings xxii. 8.

His delight is in the law of the Lord. Psalms i. 2.

2. *The first story in the Old Testament:* The Creation. Genesis i. 1–31.

Memory verse: In the beginning God created the heaven and the earth. Genesis i. 1.

3. *Naming a baby boy:* Matthew i. 18–25, Luke ii. 21, 7–14.

Memory verse: Thou shalt call his name Jesus; for he shall save his people from their sins. Matthew i. 21.

4. *The baby's life in danger:* Matthew ii. 19–23. (Story of the Wise Men.)

Memory verse: Even the very hairs of your head are all numbered. Luke xii. 7.

5. *Review:*

SECOND WEEK

6. *Jesus at home and at school:* Luke ii. 41–47.

Memory verse: Jesus increased in wisdom and stature, and in favour with God and man. Luke ii. 52.

7. *Mary tells Jesus the story of Joseph:* Genesis xxxvii. 3, 4, 12–36, xxxix. 1–6.

Memory verse: The Lord was with Joseph, and he was a prosperous man. Genesis xxxix. 2.

8. *How Joseph returned good for evil:* Genesis xxxix. 19–23, xli–xlvii.

Memory verse: Overcome evil with good. Romans xii. 21.

9. *Jesus tells the story of Samuel:* 1 Samuel i. 2, 7, 8, 10, 12, 28.

Memory verses: (*a*) For this child I prayed. 1 Samuel i. 27.
(*b*) And the child Samuel grew on, and was in favour both with the Lord, and also with men. 1 Samuel ii. 26.
(*c*) Speak, Lord; for thy servant heareth. 1 Samuel iii. 9.

10. *Review:*

THIRD WEEK

11. *Jesus journeys to Jerusalem with Joseph and Mary:* Luke ii. 41–52.

Memory verses: (*a*) Now his parents went to Jerusalem every year at the feast of the passover. Luke ii. 41.
(*b*) And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. Luke ii. 40.

12. *Jesus in His heavenly Father's house:* Luke ii. 43–52.

Memory verse: After three days they found him in the temple sitting in the midst of the doctors, both hearing them, and asking them questions. Luke ii. 46.

13. *The baptism of Jesus:* Matthew iii. 13–17.

Memory verse: Thou art my beloved Son, in whom I am well pleased. Mark i. 11.

14. *Fasting forty days:* Matthew iv. 1–11.

Memory verses: (*a*) Thou shalt worship the Lord thy God, and him only shalt thou serve. Matthew iv. 10.
(*b*) Get thee hence, Satan. Matthew iv. 10.

15. *Review:*

FOURTH WEEK

16. *The twelve friends:* Mark i. 16–20, John i. 37–41.

Memory verse: I have called you friends. John xv. 15.

17. *Jesus returns to Nazareth:* Luke iv. 14–30.

Memory verse: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted. Luke iv. 18.

18. *Jesus heals a cripple:* Matthew ix. 1–8.

Memory verse: And all the city was gathered together at the door. And he healed many that were sick. Mark i. 33–34

19. *Jesus heals a blind man:* Mark x. 46–52.

Memory verse: Lord, that I might receive my sight. Mark x. 51.

20. *Review:*

FIFTH WEEK

21. *Jesus and the children:* Mark x. 13–16, Mark v. 35–43, John vi. 9.

Memory verse: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Mark x. 14, Luke xviii. 16.

22. *A storm on the lake:* Mark iv. 37–41.

Memory verse: What manner of man is this, that even the wind and the sea obey him. Mark iv. 41.

23. *Zacchæus, the man who climbed a tree to see Jesus:* Luke xix. 1–10.

Memory verse: The Son of man is come to seek and to save that which was lost. Luke xix. 10.

24. *The good neighbor:* Luke x. 25–37.

Memory verse: Thou shalt love thy neighbor as thyself. Leviticus xix. 18.

25. *Review:*

SIXTH WEEK

26. *A visit to Mary and Martha:* John xii. 1–8.

Memory verse: She hath done what she could. Mark xiv. 8.

27. *Jesus riding into Jerusalem:* Mark xi. 1–11, Matthew xxi. 1–16.

Memory verse: Hosanna; Blessed is he that cometh in the name of the Lord. Mark xi. 9.

28. *Jesus talks about heaven:* John xiv. 1–4.

Memory verse: In my father's house are many mansions: if it were not so, I would have told you. John xiv. 2.

29. *The Easter story:* Matthew xxviii, John xx. 1–18.

Memory verse: He is not here: for he is risen as he said. Matthew xxviii. 6.

30. *Review:*

BIBLE STORIES

PRIMARY COURSE: AGES SEVEN TO TEN

FIRST WEEK

1. *A story about a Bible that was lost and found:* 2 Kings xxii. 1–13, 18–20; xxiii. 1–3.

Memory verses: (*a*) *I have found the book of the law in the house of the Lord.* 2 Kings xxii. 8.

(*b*) *If ye love me, keep my commandments.* John. xiv. 15.

The aim of this first lesson is to arouse an interest in the Bible and to explain briefly why we want to tell Bible stories in our school this summer.

POINTS OF CONTACT

Children are interested in "Lost and Found" articles, hence this story of the young King Josiah's experience will hold their attention. Children of this age are also beginning to be interested in books as books. They are learning to handle books in school and possibly also in public

libraries. They may be ready to recognize different kinds of books, as picture-books, song-books, reading-books, story-books. They may be interested to tell about the parts of a book such as its covers, its pages, what it is made of, and also who made it, etc.

Hence we will introduce our first lesson as follows:

INTRODUCTION

Children, what kind of a book is this? [Hold up an open singing-book.] And this? [Show a picture-book.] What kind of books do you have in your school? We have singing-books and picture-books and story-books in this school. Will you help me take good care of them, so that none will be lost? Did you ever lose anything? What did you lose? Did you find it? I wonder if any of you know what book this is. [Hold up a Bible.] Yes, it is a Bible. This one is my Bible, and I should not like to lose it. I love to read the stories in it. Can you tell me any stories in the Bible that you have heard? Which one do you like best?

LESSON STORY

A long, long time ago there was a king's servant who found a Bible that had been lost a long time. I am going to tell you where he found it for the king. The king's name was Josiah.

But first I want to show you how they made Bibles a long, long time ago when Josiah was king. They made Bibles in rolls like this. [Take a long strip of paper and roll it and tie it. Also have a more complete scroll, which you have made at home, or a picture of an ancient manuscript.] They did not know how to print as we do in our country. There were not many books. Every book had to be made by hand. Do you know we have great big printing-machines that make books very fast? Here is a picture that shows a big printing-machine.

Just see this big newspaper! When was it printed? Only last night. Could any one make it so quickly! How many newspapers were printed last night? Hundreds and hundreds. Could you count them? No, indeed.

That is because we have printers and printing-machines, so that now we can have many, many books and newspapers. There were no newspapers when Josiah was king.

What are our books made of?

When Josiah was king they did not have any paper. Even the Bible rolls were not made of paper. What could they have had to write on? [Show a piece of parchment or leather, and lead the children to think how many, many sheepskins would be needed to make a Bible if one had been lost.] Who was so careless? Now you want to hear how this Bible roll was found. It was found in *God's house.*

King Josiah was a good king and he loved God's house. There were not many churches where King Josiah lived. There was just one beautiful one called a temple. It was made of white marble, and there were many rooms in it. One day the king sent men to clean the temple and repair it, for it needed it. He had carpenters and masons and builders. The king told them to buy timber and stone and to do the work well. (Who cleans this church for us every day?) In a box in one of the rooms in this beautiful temple the Bible roll was found.

Then a man carried it to the king. The man said:

" I have found the book of the law in the house of the Lord."

Do you know why the man called it " The book of the law "?

Josiah, the king, said:

" Read it."

When the king heard the law read, he was very, very sad, for he now knew that he and his people had forgotten to do some of the things that God wanted them to do. They had not kept God's law. Indeed, they had disobeyed one of God's laws. The king wept and prayed to be forgiven, for he wanted to do right; but, you see, the Bible had been lost, and even the king had forgotten what God wanted the people to do.

Now I wonder if any one can tell me why I am going to tell you a Bible story every day, and why I hope you will surely come every day to Bible School and listen? It is because I want you to know how to please God. I want you to learn His laws and obey them, so that you will be happy and wise.

You won't lose one story, I hope.

Will you try to come every day? Now see if you can remember what the man said to the king when he carried the roll to him.

Memory verse: I have found the book of the law in the house of the Lord.

This is God's house, too, children, and you will find the book of the law here every day. We call it the Bible.

2. *The Creation:* (God, our Father, making all good things for us.) Genesis. i. 1–31.

Memory verse: In the beginning God created the heaven and the earth. Genesis. i. 1.

INTRODUCTION

Yesterday I promised to tell you a Bible story every day. To-day I shall tell you the very first story in the Bible. Here it is on this page. By and by I shall read it to you or perhaps one of you can read it to me. But before I tell you, let us look at all these pictures which I have brought.

[Place in conspicuous positions as many pictures as possible, suggestive of animals and plants. Have pictures of birds, fishes, bees, butterflies, flowers, the larger animals both wild and tame. Try to include the picture of a whale. Try to secure a few pretty stones. Have pictures of the ocean, of the sky, showing the sunrise or sunset, also a night scene showing the moon and stars. Have a picture of a garden or orchard with fruit trees. Call children one at a time to tell what they see in the different pictures.] Our story to-day tells us who made all these things.

LESSON STORY

A very, very long time ago there were no little children, no men, and no women. There was no blue sky. There was no water, and of course there were no flowers, because, you know, flowers cannot live without water. Were there any such beautiful birds or fishes as we see in our pictures? No, there were no animals at all. There was no sun and no moon and no stars, and it was all dark.

Do you know what happened then? God made the heaven and the earth. When did God make the heaven and the earth? "In the beginning." Now I shall write that on our blackboard, for it is the very first story in the Bible. I know some of you big boys can tell me how to spell some of the words as I write them. [Write or print the memory verse.] Who can point to the word "God"? To the word "heaven" and "earth"? To the words "In the beginning"? To the word that means "made"?

Now who will read this first story in the Bible? [If older children predominate, omit finding words and read at once, but if the children are just learning to read, they will be delighted to show you that they can find words. It may be better in some classes to have an older child read the entire verse directly from the Bible instead of using the blackboard. If there is no blackboard, place a large sheet of manila paper on the wall and write with heavy black crayon or charcoal. Expand the story, and close by reading the entire chapter. Shorten the reading, if the children are immature or restless, by repeating only the following verses, 1, 3, 4, 5, 7, 8, 9, 11, 13, 16, 19–28. If read well, with an occasional question, children of this age will listen attentively. There are so many familiar objects mentioned that they can follow the meaning.

Occasionally refer to the pictures as you read, but without too much interruption. Be guided in this by the attention given. If it wanders, reference to one of the pictures will recall it. I have known an intelligent child of six to enjoy the reading of this chapter, even asking to have it read a second time. This depends to some extent upon the voice of the reader and the ability to emphasize words that appeal to a child.]

Who makes flowers grow now? Who takes care now of the sun? Of the moon? Of the stars? Who makes day and night now? (See Song Stories p. 17.)

3. *Naming a baby boy:* (The first story in the New Testament.) Matthew i. Luke ii. 21, 40, 7–14.

Memory verse: Thou shalt call his name Jesus: for he shall save his people from their sins. Matthew i. 21.

INTRODUCTION

I wonder whether any of you have ever noticed a few blank pages in the Bible. See how they are in mine. What are blank pages for? Did you ever have a blank-book? What was it for? Do you think children ought to write on blank pages in the Bible? What are they for? [Tell about family records, and interest children in having their names written by their father or mother in a Bible, so that they will never forget their birthdays or the other family names and birthdays. Children of seven and eight may become much interested in the family records and like to hunt for their names. I believe that an early interest in a written family record supplemented by stories of the lives of successful ancestors may aid the children in making a good record in life's book.]

Did you ever hear what we call all this part of the Bible that comes before the blank pages? And this part that comes after? This part is called the Old Testament, and this part is called the New Testament. Which is larger? [Children are always interested in size.]

Some day when you are older you will learn more about these two parts of the Bible. Now I will close this Bible and see who can find the place where the New Testament begins. You see those blank pages help us to find the New Testament. Who can find the title-page of the New Testament? Do you know why it is called "new"? Because we have not had it nearly so long as the other part of the Bible. The New Testament is all about Jesus and the good news He brought from our heavenly Father. This good news is sometimes called "The Gospel of Jesus Christ, the Son of God."

Yesterday I told you the first story in The Old Testament. What was it about? To-day I am to tell you the first story in the New Testament about Jesus.

LESSON STORY

The first story in the New Testament is about Jesus when He was a little baby. It is about the very day He was born. When is Jesus' birthday? What stories did you hear about Jesus' birthday last Christ-

mas? [Encourage children to tell what they remember. Put together their fragmentary stories and add what has been forgotten.]

What is your baby's name? Who chose the name for your baby? We read that an angel spoke in a dream to Joseph and Mary and said, "Thou shalt call his name Jesus; for he shall save his people from their sins." In those days babies were named on the eighth day. Luke ii. 21–40.

The child was brought to church, and the minister received him with prayer and then gave him back to his father and mother. A good old man named Simeon stopped and took the child in his arms and thanked God, for he, too, seemed to understand about this wonderful baby who was to help the people to be good. Then a very, very old lady named Anna thanked God for the baby Jesus, and told her friends what a wonderful child she had seen that day in the temple.

Mary was so very happy because her baby was to grow to be a good man and would help the people to be good that she sang a song of praise to God.[1] (See Luke i. 46–55.) What shall we sing?

> "Praise Him, praise Him, all ye little children,
> God is love."

4. *The baby's life in danger:* Matthew ii. 19–23, Luke xii, 27.

Memory verse: The very hairs of your head are all numbered. Luke vii. 7.

INTRODUCTION

Did you ever go on a journey with your father and your mother? How far did you go? Did any of you ever go out of the city with your father and mother? Where? How did you travel? Why did you go? I know a father who took his little boy out of this city last summer because he was afraid that he would be sick. [Some children may be interested to tell of the epidemic of the summer of 1916.]

LESSON STORY

Our story to-day is about a journey on a donkey. A dear little baby's life was in danger, and to save Him, His father and mother rode quickly away on a donkey. They had no camel to ride on, and there were no cars in their country.

The baby I am going to tell you about was not in danger of sickness. There was a very wicked king in the city where He lived who wanted to kill Him. Kill a dear little baby! I wonder why.

Do you remember the name of the town where Jesus was born?

[1] If there is time the story of the visit to the temple when the babe was a month old may be added. This story is graphically told in a very interesting book entitled "When the King Came," by George Hodges.

Now, Bethlehem was near a larger city named Jerusalem. This bad king lived in Jerusalem. His name was Herod.

The wise men who rode on camels and who brought gifts to Jesus when He was born went to see the king. They did not know that Herod was a bad king. The wise men told Herod that a wonderful baby boy was born in Bethlehem and that they had come to see Him. Herod told the wise men that he had not heard of any wonderful baby, but if they found Him to come back. Herod knew the people did not love him, because he was a cruel king.

He had heard that the Jews who lived in Jerusalem wanted another king. He was afraid the people would want Jesus to be their king when He grew up. What did Herod ask the three wise men to do? When the wise men did not return, Herod sent men to try to find the wonderful baby, and what do you think he told his soldiers to do? [Omit any details of the massacre.]

God had already sent an angel to tell Joseph to take Mary and the young child far, far away to another country. Here they are riding away on the donkey. [Show picture.]

Herod's men could not find the baby Jesus. He was far away in a country called Egypt. Joseph and Mary lived there in Egypt with Jesus for three or four years. They did not take Him back until they heard that King Herod was dead. It is very sad that so many kings are cruel.

I am glad we have a president and no king in our country. A president never kills children. Who is our president? Our president wants every one to be good to children. Did you ever hear of "Baby Week"? Every year the president and his helpers send word all over the country for the doctors and nurses and teachers to tell mothers the best way to feed babies and to bathe them in summer-time. The hot summer-time is hard for babies. We must take good care of them. [Questions to see what the older sisters know about taking care of milk, what not to feed babies, etc.]

When Jesus was growing up, I am sure His mother told Him about the journey to Egypt when His heavenly Father saved Him from the wicked king. Jesus believed God takes care of every one of us. One day when He was talking to some friends about God's loving care, Jesus said to them:

"God takes care of the lilies and of the little sparrows. How much more will he care for you? 'Even the very hairs of your head are all numbered. Fear not.'"

[Teach Song Stories, p. 5, *Thanks for constant care.*]

5. *Review:* Review memory verses by such questions as these:

(*a*) What did the men say to King Josiah when he had found the lost Bible?

"I have found, etc." What did he call the Bible roll? Why? Where did he say it had been found?

(*b*) What does the first story in the Old Testament tell us? It tells us that "In the beginning, etc."

(*c*) What did the angel tell Joseph and Mary about the baby's name? Why was Mary happy? What did Mary sing? Let us sing our songs.

(*d*) What did Jesus teach the people when He grew up about God's care of the birds? What did He say about lilies? About God's care for us?

Review the hymn, "Thanks for Constant Care." Song Stories.

Children of school age like to answer questions. They may also be able to reproduce stories. Let them try, and ask others to listen carefully, so that they can tell what is omitted.

Pass all the pictures to help refresh the memory. One child after another tells what picture he has. It may be better to mount the pictures on a long, gray strip of stiff paper, as a low border on the wall, or upon a chart.

SECOND WEEK

6. *Jesus at home and at school:* Luke ii. 41–47.

Memory verse: Jesus increased in wisdom and stature and in favour with God and man. Luke ii. 52.

INTRODUCTION

To-day I am going to tell you about what Jesus did when He was just about as old as you are. Do you remember where He was born? Where did His parents take Him? When did they return home?

LESSON STORY

Joseph and Mary did not think it safe to go back to live in Bethlehem, for Herod's son was king. They went to Nazareth, which was a small village farther north. [Some of the children are learning in school the points of the compass and will be pleased to point to the north. It is always well to use in a practical way knowledge that is being acquired in school. Children like to show what they know.] Nazareth was on the side of a hill. [Draw a hill and a few houses.] By the time Jesus was as old as you are, I am sure He could climb up to the top of the hill. Why is it pleasant to go to the top of a hill? Jesus loved to play out-of-doors. He loved to look up at the sky and to watch the clouds. He played with His brothers and sisters and with the other children in Nazareth. Nazareth was not a very large city. Perhaps Jesus knew every little boy and girl in Nazareth by the time He was as old as you are.

You know fathers have to work to support the family. Did you ever hear what work Joseph, the father, did? He was a carpenter.

What tools does a carpenter have? Who can draw one for us? What can a carpenter make? Do you think Joseph let Jesus come into his carpenter's shop? Here is a picture of Jesus with Joseph in the shop. How old does Jesus appear to be in this picture? As He grew older, Joseph taught Him to use a few of the tools. He could saw and hammer and plane. Jesus was a wonderful boy and grew wiser every day.

There was a school in Nazareth. It was in the church, like this school, but the Jews always called their church a synagogue. Did you know that Jesus and Mary and Joseph were Jews? Have we any Jewish people in New York? I know some boys who are not kind to Jewish boys. Do you know why? It is because some of the Jews in Nazareth and in Jerusalem were not kind to Jesus, but many Jews loved Jesus. We ought to think of that and remember that Jesus loves every one. I hope you will try to be like Him. Let me tell you what Jesus did when the Jews in Jerusalem were unkind to Him. He prayed for them and said, " Father, forgive them."

In the school in the synagogue at Nazareth the children learned Bible verses as we do. I am sorry to say the little girls were not admitted, but they learned at home.

In school the boys learned all the " book of the law," the ten commandments. Perhaps they sang " The Lord is my Shepherd " just as we do.

The children sat in a ring on the floor. We do, too, sometimes. They crossed their legs this way and sat on mats. [Show picture.] The teacher sat in the middle. When the boys were old enough they learned to read the Bible rolls. [Show roll or picture as in lesson 1.] Jesus learned to read the Bible.

Even before Jesus went to school He knew some of the Bible stories. Who told Him Bible stories at home? Yes, indeed; Mary, His mother. Mary often sat up on the roof of the little house toward evening and told Jesus Bible stories. Sometimes they slept on the roof. I must tell you what kind of house it was, and then you will know why they sat and even slept on the roof. The house was only one story high and very likely it had only two rooms. The roof was flat, and the steps were on the outside, like this [draw house or show one previously modeled in cardboard or clay]. It was safe and cool on the roof.

To-morrow I am going to tell you one of the stories Mary told her children, for you must remember that Jesus had brothers and sisters who also loved to hear their mother tell Bible stories on the roof.

" Jesus once was a little child,
A little child like me,
And He was pure and good and mild,
As a little child should be.

He played as little children do,
The pleasant games of youth,
But He never was vexed
If the game went wrong
And He always spoke the truth."

Now we must learn our memory verse. It tells us that Jesus grew taller, just as you do every year,[1] and that He grew wiser, too. What does that mean? What helped Him to grow wiser? Playing and working and going to school and listening to His mother. "Jesus increased in wisdom and stature, and in favour with God and man."

7. *Mary tells Jesus the story of Joseph:* Genesis xxxvii. 3, 4, 12–36, xxxix. 1–6.

Memory verse: The Lord was with Joseph, and he became a prosperous man. Genesis xxxix. 2.

INTRODUCTION

What did I promise to tell you to-day? Yes, one of the Bible stories that Jesus' mother told Him when He was a child like you. Where did we think they sat to hear Bible stories? What kind of a roof was it? How did they climb up to the flat roof? Perhaps sometimes they sat out on the hillside when they told Bible stories. What Bible stories do you know? Remember the New Testament was not written when Jesus was a boy. All the Bible stories Mary knew were in this part of our Bible. What do we call it? [It is wise to bring the information acquired in previous lessons forward, as occasion arises, or children will forget. If this is done naturally, it is preferable to drill work.]

LESSON STORY

One evening on the roof Mary said:

"Children, I am going to tell you a Bible story about a boy named Joseph."

"Why that is father's name," said one of the children.

"Is it about Joseph's pretty coat of many colors?" asked Jesus.

"I am glad you remember about that pretty coat. I told you about it when you were a very little boy. That coat was made like yours, but it was more beautiful, for Joseph's father gave it to him and he was a

[1] It will interest children to find their height. This applies school arithmetic practically and makes a pleasant "point of contact" with the child's experience. It indirectly throws light upon the meaning of the memory verse, as stature is a difficult word. The teacher should take pains to use this unusual word several times while measuring, and ask one after another: "What is your stature?" "What do you think your stature will be next year when you come back to your Bible School"? "I hope you will return and let me see how much you have grown. Will you try to grow wiser, too?"

rich man, and we are not rich. Joseph's father was Jacob. Jacob had many sheep, and we have only a few sheep and one cow; but we are very thankful to our heavenly Father for them. What do I make your coats of? Yes, our sheep's wool. How do I do it? But we must not talk too long this evening about Joseph's coat, for I want to tell you the whole story of Joseph's life. It is a very long and interesting story."

"Yes, mother, please tell it all," said Jesus, "and it is our father's name."

"I will try, my son, for I know how you all love Bible stories."

"Now, Jacob had twelve sons. The two youngest were Joseph and Benjamin, and Jacob loved them very dearly. They were his youngest children, and their mother, Rachel, was dead. You know how much we all love our youngest brother. But I am sorry to say the ten older brothers were rough boys. They were not kind to Joseph and they were jealous about the pretty coat. Joseph sometimes told his father tales about his elder brothers.

"One day when Joseph was much older than you, his father sent him some distance from home on an important errand. Joseph was seventeen years old. That is almost a man, you know.

"Joseph's ten brothers were away from home taking care of the sheep, for they were shepherds. There was not enough grass near home, and they drove the sheep a long way off until they found good pasture."

[Read or tell the narrative in Genesis xxxvii. 12–36. The story is so simply and dramatically told in the Bible that I advise reading it with a very few explanatory remarks. When interest is at its height, it is often an excellent plan to read directly from the Bible to children as old as those in the group from seven to ten.]

"Of course," said Mary, as she continued telling the story, "Joseph did not want to go to Egypt. He must have begged his brothers not to sell him, but when he found that he had to go, he was brave, I am sure. You must remember he was almost a man. How old? I am sure he must have said, 'Brothers, let me wear the coat that father gave me.' But those cruel brothers would not. What were they going to do with the coat?

"Joseph asked God to take care of him as he mounted the camel bravely. I have no doubt he even tried to enjoy the ride, though it was a long time before they reached Egypt. What did he see on the way? It is pleasant to travel and see the country."

Who bought Joseph from the merchants? (Genesis xxxvii. 36.)

Now, Potiphar liked Joseph. [Study and tell the story in Genesis xxxix. 1–6.]

Have the child memorize: "The Lord was with Joseph and he was a prosperous man."

[Nothing need be said about the famine until the next lesson. We reach a desirable climax at this point. Always end a story to children with the triumph of the good.]

8. *How Joseph returned good for evil:* Genesis xxxix. 19–23, xli–xlvii.

Memory verse: Overcome evil with good. Romans xii. 21.

[It may be best at this age to omit the details of the prison story and, in some classes, all the dreams excepting the king's. All these details will interest later, but are difficult for a child to follow. Concentrate attention upon the famine, Joseph's responsibility in saving food, and its distribution. The recent need of food in many countries makes the lesson of special interest at this time. Many of our children have made sacrifices to send food to the starving children in other lands. Refer to this in teaching. Tell of definite incidents as, " I know of one child who had a dollar given to her for Christmas, and she gave it all for food for the children in Belgium."

Study especially Genesis xxxix. 19–23, xli. 1–44, 46–49, 53–57, xlii. 1–38, xliii. 1–34, xliv. 1–34, xlv. 1–28, xlvi. 1–7, 28–34, xlvii. 1–12.]

9. *Jesus tells the story of Samuel:* 1 Samuel i. 2, 7, 8, 10, 12, 28.

Memory verses: (*a*) For this child I prayed. 1 Samuel i. 27.

(*b*) And the child Samuel grew on and was in favour both with the Lord, and also with men. 1 Samuel ii. 26.

(*c*) Speak, Lord for thy servant heareth, 1 Samuel iii. 9.

INTRODUCTION

One evening Jesus said to Mary.

" Mother, will you tell us a Bible story? "

" Which story, my son? "

" I love to hear about Samuel in the temple, mother."

" Why do you love that story so much, my son? "

" Mother, it is because Hannah let Samuel live in God's house. Won't you take me soon to Jerusalem? I want to see the temple. Sometimes I wish you would let me live there, like Samuel. Is this temple like the one Samuel and Eli lived in? "

" Oh, no, my son, the house of the Lord in Jerusalem is much more beautiful. You shall go soon to the great feast. Suppose we listen to you this evening. You can tell the story to your brothers and sisters, I am sure, as well as I. Begin at the beginning and tell them all about Hannah's prayer."

Jesus was pleased to be asked to tell the story. He had heard it many times and had been reading it in the Bible roll at school. Can any child here tell the story of Samuel? If so, he can tell it to us to-day. [If no child knows this story, tell it simply, yourself, gathering the points from 1 Samuel i–iii. Show pictures of Samuel. Hannah afterward had five children (1 Samuel ii. 21), so that she was not lonely without Samuel, but she did not forget him.]

"I see, Jesus, my son, that you study the scriptures carefully." What present did Hannah take every year to Samuel? Who made it? Who makes your clothes? [Study 1 Samuel iii. 1–19 and dwell upon verse 18.] Did Samuel remember God's message well? How did he tell it? "And Samuel told him [Eli] every whit, and hid nothing from him." Are children sometimes trusted to carry messages? Did you ever take a message? Did you try to remember to tell it exactly right? Then you were true like Samuel. It is very fine to have a reliable messenger. [The children are rather young to appreciate Eli's neglect and yet it may be possible to explain a little about the responsibility of parents and the child's duty to listen to a warning.] You see a child may bring sorrow to his parents. I hope you will all be like Samuel and not like Eli's sons. I am sure your eldest brother, Jesus, will. Let us thank him for telling us the story to-night.

10. *Review.* Before the review day it may be helpful to appoint different children to be ready to tell certain parts of each story. If possible, plan this week for a dramatic review of the story of Joseph or of Samuel. Both these stories lend themselves readily to dramatic reproduction. It is not necessary to have costumes, though a few simple Oriental robes will add to the interest. Children love to dress up. Certain parts of this story that cannot well be dramatized may be narrated as connecting links in the little play. There need be no formal preparation. Let the children suggest as much as possible what to do. The list of scenes and stories should be in the teacher's mind, but the play should be made by the children not as a display but to test their knowledge.

Scene (*a*) Jacob telling Joseph to go to find his brothers.
(*b*) Joseph talking to the stranger, who tells him of Dothan.
(*c*) The story of the brothers consulting when they see Joseph coming should be told, as it is not desirable to let young boys impersonate rough men, but Reuben may be represented as in Genesis xxxvii. 29–30.
(*d*) Joseph's journey to Egypt (told).
(*e*) Joseph helping in Potiphar's house (told).
(*f*) Joseph's prison life (told).
(*g*) Joseph before Pharaoh.

(*h*) Joseph superintending the gathering of grain.
(*i*) Arrival of Joseph's brothers.
(*j*) Return of nine to Jacob with loaded sacks.
(*k*) Report of sons to Jacob.
(*l*) Second journey.
(*m*) The feast at Joseph's house.
(*n*) Finding the cup.
(*o*) Joseph makes himself known.
(*p*) Brothers return to the father.
(*q*) Father meets long-lost Joseph.

THIRD WEEK

11. *Jesus' journey to Jerusalem with Joseph and Mary.* Luke ii. 41–52.

Memory verses: (*a*) Now his parents went to Jerusalem every year at the feast of the passover. Luke ii. 41.

(*b*) And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. Luke ii. 40.

INTRODUCTION

[In preparation for this lesson it will be very helpful to read chapters vii and viii of the book already referred to; namely, "When the King Came."

The story of the journey is contained in two sentences in Luke ii. 41–42, but imagination may well be exercised to help us in recalling interesting spots in the Holy Land, as our young pilgrim saw it, with the eye of youth, as he traveled with his parents towards Jerusalem.

Tell of reaching the River Jordan and the Sea of Galilee. (See "When the King Came." Hodges, p. 47.) Possibly the company rested there over night and bought fish for breakfast from a fisherman on the lake. We must imagine a large company of pilgrims, for there were many besides Joseph's family sleeping out under the stars or possibly pitching tents for the night if it rained. We can imagine the picnic lunches for three or four days so enjoyable to children. It was certainly springtime, and many were the flowers by the road. The birds were building nests in the trees. We can imagine resting-time, when Jesus sat by Mary or Joseph and asked questions not only about the feast they were going to keep at Jerusalem, but also about the towns and the villages as they passed through them or tarried to call on friends. We can be sure that some of these places recalled the Bible stories of the Old Testament.]

Jesus was now twelve years old. He had doubtless kept the feast

of the passover at home other years. All of the family could not travel so far every year, but the law of Moses required that the men should do so. Did the travelers sing on the way? Indeed they did. The psalms from 120 to 134 were called "Pilgrim Songs." Pilgrims are travelers, you know. I think they sang when they came in sight of Jerusalem:

"I was glad when they said unto me, Let us go into the house of the Lord." That was the song in Jesus' heart, as you will hear soon.

[Again, in imagination, we can climb the hills of Palestine with the holy family. We may try to catch the first view of Jerusalem. We may hasten to the temple as Jesus must have done, so anxious was He to be about His heavenly Father's business, so anxious was He to ask those wiser than His parents for instruction.]

It was not only to keep the feast of the passover that Jesus came to Jerusalem when He was twelve years old. It was the time when Jewish boys "joined the church," as boys often do now when they are twelve or thirteen years old. I hope you will all want to do so, in order to show that you love our heavenly Father and mean to please Him. God's children love to meet together often to sing praises and learn more about Him. Our ministers and teachers study the Bible and ask God to help them teach us God's laws and tell of His great love in sending His Son.

Here is a picture of the temple at Jerusalem. It was built of white marble. The floors were of colored marble. The furniture was covered with gold. There was a golden candlestick with seven branches like this. [Show picture.] There was a table of gold, and an altar on which sweet-smelling spices were burned every evening and every morning.

Joseph and Mary bought a little lamb for the passover supper. They found a place with friends to eat it, and prepared it just as Moses had told every one to do.

After the supper, Jesus said to Joseph,

"Father, why do we always eat a lamb at the passover supper?" Then Joseph said,

"My son, many years ago our grandparents lived in Egypt. Pharaoh treated them and their children very cruelly. God sent Moses to tell this king to let the people go to another land.

"After many punishments Pharaoh did let our people go, but his last punishment was a very sad one. The angel of death was sent into every house of the Egyptians, but he passed over the houses where God's people lived. This is why our feast is called 'the feast of the passover.' Moses had told our people to kill a lamb for supper and sprinkle its blood upon their door-posts, so that the angel of death would know which houses to pass over. That is why we have lamb for supper at this great feast."

"Father, why do we eat this unleavened bread?"

" That is because the people had to hurry away that night from Egypt. They could not wait for the leaven to make their bread rise. [Explain that leaven is like our yeast.] We eat unleavened bread for seven days every year to help us remember what our people did so long ago." [Explain that even now all Jews keep this feast of unleavened bread for seven days every year.]

12. *Jesus in His heavenly Father's house:* Luke ii, 43–52.

Memory verse: After three days they found him in the temple sitting in the midst of the doctors, both hearing them, and asking them questions. Luke ii. 46.

INTRODUCTION

[Ask a few questions in review of yesterday's lesson. Show the picture of the temple and explain a little more about the courts around it if the children are interested. Perhaps it would be well to use building-blocks. Encourage the children to ask questions.] There were many sights in Jerusalem. There were Roman soldiers there, too. Jesus saw them all. Have you ever visited another city besides your own? If your cousin from another city came to visit your city, what places would you take him to see? [1]

LESSON STORY

You remember that the feast of the passover lasted for seven days. Every day Jesus went to the temple to try to learn more about it and to hear the wise men who lived there explain the Bible rolls. These men were like our ministers and our lawyers. But at last it was time to go home to Nazareth. Jesus did not want to leave the temple. He wanted to ask more questions of the doctors. He did not know when His friends started to return.

There were so many cousins and aunts and uncles with Mary and Joseph that they did not miss Jesus at first. They traveled all day without missing Him. When it drew toward evening, Mary said to Joseph.

" Where is Jesus? "

Joseph said:

" I have not seen Him since we left Jerusalem. We must look for Him."

Mary was anxious to find Him. [Read Luke ii. 43–52. Show Hofmann's picture " Jesus in the Temple."] How earnest Jesus' face looks: He is anxious to learn all He can about His heavenly Father. It is good for children to think and to ask questions. Jesus was wiser than other children. Even the teachers were astonished that such a young

[1] It is desirable for children to know their city well. Teachers and parents are now taking trips with growing boys and girls to museums, parks, public libraries, etc.

boy was so eager to learn. The doctors asked Jesus questions, too, and were astonished at His replies. [Read verse 47.]

But when Jesus saw that His mother and father wanted Him to return, He went with them. They told Jesus that they had been looking for Him for three days. Jesus said:

" I thought you would know where to find me. Why did you look for me anywhere else? I have been here all the time. I love to learn about my Father in heaven, and what he wants me to do to help His people when I am a man. I want to be a teacher."

Mary and Joseph explained to Jesus that He was not yet old enough to leave them.

13. *The Baptism of Jesus:* Matthew iii. 13–17.

Memory verse: Thou art my beloved Son, in whom I am well pleased. Mark i. 11.

INTRODUCTION

Do you remember the name of the river that Jesus saw on the journey to Jerusalem? To-day our story is about another time when Jesus went to the River Jordan. It was when He was much older. It was when the time had come for Him to leave home and teach the people. I think that before Jesus left home He spent an evening on the hillside or on that roof where He had learned so many Bible stories. I think He said,

" Mother, I must leave home, and I must go and preach to the people. I must tell them the messages that my heavenly Father has put in my heart."

I think Mary remembered then what the angels sang when Jesus was born. Perhaps she told Jesus about that night when the angels sang.

" Yes, my son, you must go and preach. Your brothers and sisters are old enough to help take care of me. We shall all miss you. Come back to Nazareth and preach to us, too."

" I will, mother, if my heavenly Father sends me."

LESSON STORY

When Jesus reached the River Jordan He met His cousin John.

John had been living in the wild woods for a long time. [Tell how John dressed and what he ate. Matthew iii. 4.]

Every day crowds of people came to hear John preach. He told them that another teacher would soon come who could teach better than he. Who was it? John had known Jesus in Nazareth, for John's mother and Mary were cousins.

John said:

" Repent ye for the kingdom of heaven is at hand." He meant that those who had done wrong must be sorry for their sins; he meant that they must turn about now and do right and get ready to hear what Jesus would tell them about the heavenly Father. John said:

" If you have two coats, give one to some one who has none." Some soldiers came one day to hear John preach. They said:

" What shall we do? "

John answered:

" Do not hurt any man. Do not speak falsely."

What does that mean? Then many people who had been inquiring confessed their sins, and John baptized them in the River Jordan.

One day while he was baptizing, Jesus came and asked to be baptized. At first John said:

" No, You are better than I am. You ought to baptize me."

" Let it be as I ask. I want you to baptize me," said Jesus.

Then John baptized Jesus. [Read Matthew iii. 16–17 and teach the memory verse.]

14. *Fasting forty days.* Matthew iv. 1–11.

Memory verses: (*a*) Thou shalt worship the Lord thy God, and him only shalt thou serve. Matthew iv. 10.

(*b*) Get thee hence, Satan. Matthew iv. 10.

INTRODUCTION

[Let the children narrate anything they know about fasting Recall Lent.] How long does Lent last? What happy day comes when Lent is over? Did you fast this year? How? Jesus ate nothing, but we do not give up everything. What do we do now?

LESSON STORY

After Jesus was baptized, he went away from the crowds into the woods. He wanted to be alone for a while in order to pray and to listen to God's voice, speaking to Him. While He was praying and listening, He did not even think of eating. He fasted forty days. Can you count so many days? How many days in a week? How many weeks in forty days? That is a long time. After that, Jesus was very hungry; but just as He was going to get something to eat a very strange thing happened. A very wicked being whom people called " the tempter " came and talked to Jesus. The tempter tried to make Jesus do something wrong. At first the tempter was very pleasant and said He was sorry Jesus was hungry. He said:

" If you are God's son, why don't you change these stones into

bread?" But Jesus would not do it. Jesus said something like this:

"My Father in heaven will tell me what to do. I cannot listen to you. I have been sent to help others, not myself. I want only what my Father gives me to eat."

Then the tempter tried to get Jesus to throw himself down from a high place. He said:

"It won't hurt you, for if you are God's Son, He will send angels to hold you up."

But Jesus would not go tumbling down just to show the people who He was. He said:

"I can tell that you are tempting me to do wrong. You are a tempter. You try to get those who listen to you to do wrong. It is written in the Bible, 'Thou shalt not tempt the Lord thy God.'"

So this tempter tried hard to think of something else. One day the tempter took Jesus up on a very high hill and said:

"Do you see all this world? I will give it all to you if you will do what I want you to."

Then Jesus knew that He must not let the tempter even talk to Him. He said quickly and sternly:

"Get thee hence, Satan." The tempter went away, for he could not tempt Jesus to please him.[1]

Every year nowadays many people who love Jesus fast in order to show that they remember this story of Jesus' long fast in the wilderness. For six weeks they do not eat some of the things that they like. Some Christians also fast one day every week, to help them remember how Jesus taught us not to listen to any one who tempts us to do wrong.

Let us learn the words that Jesus spoke to the tempter to send him away. "Get thee, hence, Satan; for it is written, 'Thou shalt worship the Lord thy God and him only shalt thou serve.'"

[The observance of Lent among Christians is an object-lesson like Christmas. Any teacher is quite free to omit this or any other lesson that seems not adapted to the class or that does not coincide with his own views. In case of omission, one may well spend this day's Bible lesson in giving fuller meaning to the prayer "Lead us not into temptation, but deliver us from evil." Some of these oft-repeated phrases have little meaning to children accustomed to repeat them glibly from babyhood. I think the story of the temptations of Jesus will elucidate this prayer even though it is not wholly understood. Examples of children's temptations should be sought.]

[1] Children of this age may not fully understand this lesson, but I told it once to an intelligent boy of six, and it interested him very much. He laughed heartily when Jesus told Satan to get away. A laugh is not a bad way to impress a great truth sometimes. The lack of a sense of humor is a very serious drawback in life.

15. *Review:* The children choose stories as on other review days.

16. *The twelve friends:* Mark i. 16–20, John i. 37–41.
Memory verse: I have called you friends. John xv. 15.

INTRODUCTION

What is a friend, children? How many friends have you? Do they come to see you? Do you go to see them? What do you do for them? Jesus had many friends, but there were twelve who stayed with him more than others did. Jesus taught them, and then they helped Him to teach the people. The people followed Him to hear Him talk. They crowded around Him. Some of them were fishermen. What do fishermen do? Have you ever caught a fish? Have you ever seen a big net in which fishermen catch many fish all at once? Where did these friends of Jesus, who were fishermen, live? Some of these fishermen were Jesus' cousins. They had known Him in Nazareth. [See "When the King Came," Hodges, p. 86.]

One day when Jesus was walking by the Sea of Galilee, He saw His cousins James and John, with their father, mending their nets. What kind of nets were they? Why did they need to be mended? Jesus called James and John, and they followed Him. Another fisherman named Andrew asked Jesus where He was living. Jesus said:

"Come and see."

So Andrew went home with Jesus, and asked Jesus questions. Then Andrew said:

"I am going to find my brother Peter and bring him to see you."

The next day Andrew found Peter and brought him to Jesus. Now see if you can remember these four names: Andrew, Peter, James, and John. How many more will it take to make twelve? I will not tell you all the other names. Some day when you are older you can read them in the Bible. These twelve men are often called "the twelve disciples of Jesus." They all called Jesus their "Master." I will tell you one more name, and that is "Matthew." I want you to remember Matthew, because he wrote a book telling us about Jesus. Would you like to see Matthew's book about Jesus? It is the first book in the New Testament. Let me see if any boy can find Matthew's name right here in the Bible. See here and here and here! Now see who can find John's name? John wrote a book about Jesus, too. He wrote it a long time after Jesus had gone back to heaven. In John's book we can read how Jesus comforted his disciples before He went back to heaven. I will write these five friends' names on our blackboard. [Show pictures also, letting children tell which one they

think is meant for Peter, etc. By such devices it is possible to hold attention and also rest the mind of the child. Hence, they are important.]

17. *Jesus returns to Nazareth:* Luke iv. 14–30.

Memory verse: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted. Luke iv. 18.

INTRODUCTION

[Ask a few questions about the baptism and the forty days in the wilderness.]

LESSON STORY

Our story to-day is about going home to Nazareth. Why did Jesus want to go home? Did Mary have a telephone, so that Jesus could call her and tell her where He was? Could He telegraph? Could He send a letter? No; in that country there was nothing he could do, but go to Nazareth and tell His mother all that had happened while He had been away. What else do you think He wanted to tell her? He wanted to tell her that He could not be a carpenter any longer. He must preach. Have you ever heard a minister preach? Jesus walked all the way back to Nazareth, stopping whenever he came to a village. [Elaborate by talking about a country road and a village.]

The news had traveled from village to village that God had sent a wonderful teacher, who could cure the sick and make the blind see. Crowds gathered everywhere by the roadside and in the streets to meet Jesus. They brought sick people, and Jesus made them well. Then greater crowds came; they invited Jesus to come into their synagogues and teach, and every one listened gladly. [See Luke iv, 15.]

At last Jesus reached His own town. What was it called? How glad Mary was to see Him again! His brothers and sisters were glad, too. There were the wood shavings on the floor and the carpenter bench, and the very tools that Jesus had used so many years. Perhaps the family thought that Jesus had come home to work. But Jesus must have said:

"Brother, I cannot stay at home. I cannot be a carpenter. I must preach. My Father has sent me with a new message, with good news to all people. He has sent me to heal the sick and the brokenhearted. I must be a minister now. I will preach in our synagogue in Nazareth next Sabbath if you think the people want to hear me."

"Indeed," Mary must have said, "you will surely come to our synagogue on the Sabbath Day just as you always have done." (Luke iv. 16.)

[Now relate as graphically as possible what occurred in the synagogue. Hold a Bible roll with the verses from Isaiah written upon it, read it standing as was the custom. Sit down as you tell the rest of the story. Luke iv. 20, 21.

Tell of the whisper, "Is not this Jesus, the carpenter's son?" and of the decision against him.]

Sad to say, they could only think of Jesus as the carpenter's son, and not as the Son of God. Do you remember what happened after John baptized Jesus? What did the voice say?

Jesus then went to a city called Capernaum and taught in the synagogue there on the next Sabbath Day. (Luke iv. 31, 32.)

18. *Jesus heals a cripple:* Matthew ix, 1–8.

Memory verse: And all the city was gathered together at the door. And he healed many that were sick. Mark i. 33, 34.

INTRODUCTION

Children what is a cripple? Have you ever heard of our schools for crippled children? Tell me what you know about them. How do crippled children get to school? The board of education sends stages for them every day. Are you very careful when you cross the streets? Why? It is so hard not to be able to run about. I am sure you will be very careful every day. Where should you cross the street? I hope you will never be a cripple.

LESSON STORY

To-day our story is about a cripple. [Show a picture or describe accurately.] Where is the cripple? What are his friends doing? What kind of a house is it? Why are they taking this cripple to the roof? How did they carry him? How did they let him down? [If you have no picture, make a vivid word picture. This story is given so well in the Bible that it should be read to the children and paraphrased. Dwell on verse 12. Speak again of the kind friends who helped the cripple to get to Jesus.] Have you ever helped a lame boy? Why do we have special schools for them? What do some men make for cripples to help them to walk? What is a crutch? Can you draw one? [If the children are old enough, tell them about the manufacturer of artificial limbs.] If we cannot make a limb for a soldier whose leg has been shot off, perhaps our pennies will help buy one for him. Was this the only cripple Jesus made well? What does our memory verse tell us to-day?

19. *Jesus heals a blind man:* Mark x. 46–52.

Memory verse: Lord, that I might receive my sight. Mark x. 51.

INTRODUCTION

Children, close your eyes. Suppose you could never see. What do you call a person who cannot see? Have you ever heard of a child who cannot see? I know of a little girl who was cutting her shoestring with a penknife. This is the way she cut. [Illustrate by cutting upward.] She was looking too close, and the knife went right into her eye. Can you think of a better way to cut? Anna lost the sight of one eye, but she can see with the other. Now she has a glass eye, because it makes her look better, but she cannot see with it. A little boy once threw a hard snowball, and it struck a little girl's eye. Lottie was taken to the hospital, but the doctor could not save her eye. I hope you will all be very careful of your own eyes and of other children's eyes. Close your eyes again and think how dreadful it is not to see all day long, not to see your mother, not to see the sun or the moon or the stars, not to see the flowers or the sunshine. Can blind children learn to read? Do you know how they read? In the public library there are story-books and Bibles for blind children. You must tell the blind about these books. They can *feel* the letters. There is a big house where blind people learn to make brooms and even how to sew and use typewriters. It it called the "light-house." Have you ever helped a blind person? I hope you will some day. Some blind men even learn to walk alone or with a little dog to lead them.

LESSON STORY

Our story to-day is about a blind beggar. Why did he have to beg? There were no schools for blind children in his city. This blind man lived in a place called Jericho. He sat every day by the gate where people were passing, so that he could beg for help. His name was Bartimæus. This was when Jesus was on earth. A friend of his told him that Jesus could make him see. Bartimæus said:

"Won't you watch and tell me if Jesus comes to Jericho? I will ask Him to make me see."

So he waited very anxiously as he sat begging and one day he heard some one call out:

"Jesus of Nazareth is coming! Jesus is coming!"

Oh, how Bartimæus listened! Blind people can hear very well. Soon he heard the crowd coming, for a great company of people always followed Jesus and His disciples wherever they went. Bartimæus could not see Jesus, but he cried out:

"Jesus, thou son of David, have mercy on me."

Some one in the crowd tried to make him keep quiet. Do you think he stopped? No, indeed, he went right on calling louder and louder until at last Jesus heard him. What do you think Jesus did? Jesus stood still and listened. Then He commanded one of His dis-

ciples to go and get Bartimæus. Some kind man near Bartimæus said:

" Be of good comfort, rise; he calleth thee."

So he sprang up, threw down his cloak, and went to Jesus. Then Jesus said:

" What wilt thou that I should do unto thee? "

The blind man said:

" Lord, that I might receive my sight."

He believed that Jesus could give it to him. That is, he had faith in Him. Jesus said:

" Go thy way, thy faith hath made thee whole."

And immediately Bartimæus received his sight and followed Jesus in the way.

Listen while I read this beautiful story in the Bible. What a happy day for Bartimæus. Some one has written a hymn based upon this story, " Once I was blind, but now I can see,—The light of the world is Jesus."

20. *Review:* Ask questions such as: (*a*) Who remembers five names of Jesus' friends? How many more names will you learn some day? Where did Jesus find James and John? What were they doing? Why did Jesus want His twelve friends to leave their work and stay with Him?

(*b*) When Jesus went back to Nazareth, where did He preach? Did they invite him to come again? Why did some people think that Jesus was not a minister? What else did Jesus do besides preach?

(*c*) What can you tell me about the cripple Jesus made well? How did he get to Jesus? What can you do to help any one that is lame? Who will tell us about Bartimæus? Was he lame? Have you taken good care of your eyes this week? Have you seen any blind child lately? How could you play with a blind child?

Let children choose other stories in review if there is time. Show pictures asking one or two questions about each. Simply calling to mind occasionally, keeps the lesson from slipping away. Well-conducted reviews are pleasing to children.

FIFTH WEEK

21. *Jesus and the children:* Mark x. 13–16, Mark v. 35–43, John vi, 9.

Memory verse: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Mark x. 14, Luke xviii. 16.

INTRODUCTION

Some of Jesus' twelve disciples made a great mistake one day. Did you ever hear about it? [Allow any child who wishes to do so, to tell the story; then tell it more fully yourself, for there will be some who have not heard this beautiful story.]

LESSON STORY

As Jesus was going about from town to town talking to the older men and women, He did not forget the children. No, indeed. He made little sick girls well and boys too, I am sure. One little girl had died, but Jesus brought her back again to life. This little girl's father was a minister. They lived in Capernaum. The father's name was Jairus. He had only one little girl. She was twelve years old and she was very, very sick, and the doctor had said that she would die.

Jesus had gone away from Capernaum, but that very day He came back. A crowd was waiting to hear Him talk, but the minister hurried through the crowd and fell down at Jesus' feet. That is the way people used to do when they were very earnest.

Jairus said to Jesus:

"My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." Do you think Jesus would leave the crowd of people who wanted to hear him talk in order to see a little sick girl? Yes, He did, but he was stopped by a very sick woman who caught hold of His cloak. He made this woman well, although she had been sick a long, long time. Then He went into the house where Jairus lived. He heard the friends crying aloud, for the little girl had just died. Jesus said:

"Why do you weep? She is not dead, but sleeping."

They laughed at him; but he told them all to go out, except her father and mother. Then Jesus went into the room where the little girl lay. He took her by the hand and said,

"Child, I say unto you arise."

She arose and walked, and they were all astonished. Jesus said:

"Give her something to eat."

How kind Jesus was to think that the little girl must be hungry!

Once Jesus let a little boy help him feed many, many people. Do you know that story? To-day I want to tell you about one day when many children came in the crowd with their mothers to see Jesus. This was the day that some of Jesus' disciples made a great mistake. It was such a mistake that Jesus was very much displeased with his friends, because He had been teaching them so long that He thought they ought to know better. What do you think this big mistake was? The disciples told the mothers to take the children away! They thought

Jesus was too busy to notice little children! Jesus heard His disciples telling the mothers and children to go home.

" No, no," said Jesus, " let those children all come here if they want to see me." Here is a picture of Jesus blessing them. What did he do? He took them up in His arms, laid His hands on them, and blessed them. We must sing about this story, so that we shall never forget how Jesus loves children. [Teach " I think when I read that sweet story of old." See same lesson in Kindergarten Course, I.]

22. *A storm on the lake:* Mark iv. 37–41.

Memory verse: What manner of Man is this, that even the wind and the sea obey him? Mark iv. 41.

INTRODUCTION

I suppose some of you would like to know whether those fishermen never went out in their boats after they followed Jesus on land. I am going to tell you a story about one of their boats. What was the lake named where they fished? The Sea of Galilee. It was a large lake, and there were many fish in it. Sometimes the disciples caught fish for Jesus to eat.

Once Jesus helped them catch many fishes in their net. They had been fishing all day and had caught nothing. Jesus came walking along the shore of the lake and they told Him that they had caught nothing. He showed them where to let down the net, and they caught so many fishes that the net broke.

LESSON STORY

Our story to-day is about a dreadful storm that broke out while the disciples were out in the boat with Jesus.

Jesus had been talking so long to crowds of people that He was very tired. He went out on the lake to rest and fell asleep, for He was very, very tired. His head was on a pillow. It must have been a large, comfortable boat. Perhaps it had a big, white sail. There were other little ships with the big one. Some people would follow Jesus even when He went out upon the water.

Suddenly the sky grew very black, and a great wind arose, and the waves beat against the ship, so that it was filling with water. But even the loud wind and the big waves did not wake Jesus! How tired He must have been! What do you think the disciples were afraid of? They were afraid the ship would sink and that they would all be drowned! What do you think they did? Yes, they called Jesus. They said:

" Master do you not care that we may all be drowned? "

Then Jesus arose and spoke to the wind and to the sea. He said: " Peace, be still."

The wind stopped, and all was quiet. There was a great calm. Jesus turned to His friends in the ship and said:

" Why are you so fearful? How is it that you have no faith? "

Jesus thought the disciples ought to believe that He could take care of them in a storm. But they were astonished at His power. They did not think that the wind and the sea would obey Him!

They said:

" What a wonderful man Jesus is! Even the wind and sea obey Him! " Now listen while I read the story from the Bible.

[Vary the tone of voice in reading and make simple gestures. Let the children imitate the motion of the waves and the sound of the wind. Let them draw ships and waves during the morning.]

There was a hymn written during our Civil War based upon this incident, which I have often sung to children at night to help quiet their natural fear of the dark.

" A little ship was on the sea,
  It was a pretty sight:
It sailed along so pleasantly
  And all was calm and bright.
When lo, a storm began to rise,
  The wind grew loud and strong;
It blew the clouds across the sky,
  It blew the ship along.

" And all but One were sore afraid
  Of sinking in the deep;
His head was on a pillow laid
  And he was fast asleep.
Master, we perish, Master, save!
  They cried—their master heard:
He rose, rebuked the wind and waves
  And stilled them with a word."

The last stanza is symbolic and beyond the children's grasp, but I will add it for the teacher's comfort:

" A noble ship, our country dear,
  Has weathered many a gale,
But now a storm beats so severe
  That many stout hearts quail.
But One there is, a Mighty One,
  Who rides above the storm,
We 'll trust His power, we 'll do His will,
  We hear His ' Peace, be still.' "

[As a practical lesson for the children, read this story as written in the kindergarten course. It may be preferable to use the same application with the other children and omit the poem. Give a picture to each child if possible.]

23. *Zacchæus, the man who climbed a tree to see Jesus:* Luke xix. 1–10.
Memory verse: The Son of man is come to seek and to save that which was lost. Luke xix. 10.

INTRODUCTION

How many of you have seen a procession? Where did you stand? Could you see? What did your father do, in order that you could see better? I have seen a father let his little girl sit upon his shoulder. Once I saw a boy climb up a lamp-post, so that he could see over the people's heads.

LESSON STORY

To-day our story is about a very little man named Zacchæus, who wanted to see Jesus, but could not, for the crowd was before him, and he was little of stature. Do you remember that hard word, stature?

Zacchæus heard that Jesus was coming to Jericho where he lived so he ran before and climbed up into a sycamore tree to see Jesus.

When Jesus came to the tree, He stopped and looked up and saw Zacchæus in the tree. Zacchæus did not expect Jesus to notice him, but Jesus said:

"Zacchæus, make haste, and come down; for to-day I must abide at thy house."

Now Zacchæus was a rich man and had a very nice house. Jesus loved every man whether he was rich or poor. Zacchæus was very glad to take Jesus to his house, so he made haste and came down and received Jesus joyfully. Zacchæus had not always been good. I believe he had cheated some of the people of Jericho, and many did not like him. They said Jesus did wrong to go to that man's house to dinner. But Jesus had gone to teach Zacchæus to do better. Jesus is always ready to help those who want to do better.

Before Jesus left his house, Zacchæus promised to give half his goods to the poor and to pay the money back to any one whom he had cheated. Indeed Zacchæus was so anxious to do right and to please Jesus, that he said he would give back four times as much as he had taken!

You remember that the angel said that Jesus had come to save people from their sins. This day Jesus saved Zacchæus from his sin of cheating. Our memory verse tells us that "the Son of man is come to seek and to save that which was lost." Sometimes Jesus is called "Son of man." If any boy here has cheated any other boy, I hope he will give back

what he took and never cheat again. That will be like this little man who climbed the tree to see Jesus.

24. *The good neighbor:* Luke x. 25–37.
Memory verse: Thou shalt love thy neighbor as thyself. Leviticus xix. 18.

INTRODUCTION

I have a picture to show you to-day of a man who has been hurt. Look at it and tell me what you think has happened? [Take plenty of time to show a picture, especially if you use one as an introduction in this way. Do not hurry the children. If any child knows the story, let him tell it, even though imperfectly. Listen patiently. If no one has heard the story, incite the older children to exercise their imagination. Let the younger ones at least name the objects in the picture. It is desirable to train children to study pictures and gradually to interpret them. I advise using several pictures in this manner during the summer course. I have found the picture of the Good Samaritan always arouses interest and sympathy. After examining the picture ask the children if they have ever seen any one hurt in the street?] What was done? Could you call an ambulance? Sometimes children help best by keeping out of the way, but sometimes they can help. There is a good man who gives a medal every year to brave boys and girls who have helped some one in trouble. [Tell a local incident if you know one.]

LESSON STORY

Now I am going to tell you this story, for I see some of you do not know all about the man in the picture. It is a story that Jesus told once to a young man who asked Him a question. Jesus liked to have young men ask questions and He always answered them wisely. Do you want to know the question? This young man asked Jesus:

" Who is my neighbor? "

Was n't that a strange question? What would you tell me if I asked that? Who is your neighbor? How do you treat your neighbors? How do you like your neighbors to treat you? Sometimes children are too noisy in the house, and the neighbors do not like it. Sometimes a neighbor asks a child to do a little errand. Sometimes a neighbor is sick, and mother goes in to help her. I wonder what God's rule is about our neighbors. Did you ever hear it? It is a pretty hard rule to keep. Would you like to hear what the rule is? It is " Love thy neighbor as thyself."

When this young man [show his picture] said to Jesus, " Who is my neighbor? " Jesus anwered, " I will tell you a story."

Jesus always had a story ready to tell. This is the story that Jesus told to the rich young man:

A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped off his clothing, wounded him, and departed, leaving him half dead. You see the man was traveling on a lonely road, and there was no policeman or any one to help him. But soon another man came traveling by. He saw the poor man lying in the road, but he did not stop to help. After a while another man came along. This second man looked at the man who was hurt and perhaps he even spoke to him, but he did not stop to help. He passed by on the other side.

Then a third man came riding by on a horse or a donkey. He was a busy man, but he stopped to help. He had with him some oil that was good for cuts, but he had no bandages. What did he do? I think he used his own girdle. It was wide and soft and he tore it into strips. Then he lifted the man on his horse and took him to an inn. An inn is a small hotel where any one who is traveling can stop. All night he took care of the man who was hurt. This kind man had to leave the next day, but he paid the innkeeper and told him to take care of the sick man until he was able to go home. He said:

" I will pay you more when I come back."

The rich young man listened while Jesus told this story. When Jesus had finished, He asked the young man a question, saying:

" Which now of these three was acting like a good neighbor to the man who fell among thieves? "

What would you have answered? Yes, indeed, the last man was a good neighbor even to a stranger. Jesus told that young man that is the way to treat everybody, just as if he were your neighbor. Jesus had read God's rule in the Bible when He was a little boy. Here it is in one of the old Bible rolls that Jesus read and learned just as we are learning our verses. It is just the same in our Bible now, though it is not in the same language. Why do we have a book instead of a roll? Do you know what language Jesus read? His Bible was written in Hebrew. Is there any child here who can read Hebrew?

25. *Review:* Let children choose stories and choose also who shall tell them. Encourage them to choose any stories told during the course, not merely for the past week. This choosing gives the teacher an opportunity for child study. If children do not choose readily, pass all the pictures and let each child name the story it brings to mind, telling a little about it.

This bringing back a story occasionally is pleasing, and every time a new view is obtained, not merely the first view, because " we see with

what we have seen." The old view helps us to a new view rather than to a review.

26. *A visit to Mary and Martha:* John xii. 1–8.
Memory verse: She hath done what she could. Mark xiv. 8.

INTRODUCTION

How many friends went about with Jesus to help Him teach? Let me hear how many of their names you remember. To-day our story is about three friends of Jesus, who had a pleasant home near Jerusalem, where Jesus often visited.

There were two sisters and a brother: Mary, Martha, and Lazarus. Is n't it pleasant to visit a friend? Have you ever been invited to a party?

LESSON STORY

Mary and Martha lived in Bethany. Bethany was near Jerusalem, so Jesus could go to the temple in the daytime and walk back to Mary's house at night to rest. Jerusalem had walls around it and a number of gates. When Jesus went to Bethany, He went out through one of these gates.

One day Mary and Martha made a supper for Jesus and invited other friends. Martha served. She liked to do it, but she thought Mary ought to help. Mary loved to talk to Jesus. Mary had a beautiful white box with sweet perfume in it. This box cost a great deal of money but she wanted to give it all to Jesus that night at the supper. Can you tell me some things that give a sweet smell? Some people put flowers on the table when they have a supper for their friends, but Mary had this beautiful alabaster box. What was in it?

Did you ever hear how people sat at the table there? They reclined on mats. They did not have any chairs. The table had three parts like this. [Make a drawing or show a picture.]

Did you ever hear what kind of shoes Jesus wore? The people in that country wore sandals, and so did Jesus. They often took the sandals off in the house, so that their feet were bare. [Such details of Oriental life may be supplied gradually. They help the children picture the scene.]

While every one was at supper, something happened that surprised every one at the table. Some one said:

" Do you notice that sweet smell? "

" What is it? " said another. Soon the whole house was full of the sweet odor. Where do you think it came from?

Every one looked to see, and there was Mary standing by Jesus' mat where He was reclining. She had opened the box and was pouring

the sweet-smelling ointment on Jesus' feet. Why did Mary do this? It was because she loved Jesus. Jesus said:

" She hath done what she could."

Jesus said to the company:

" This story will be told throughout the whole world."

Matthew, one of Jesus' disciples, was at the supper and he wrote about it in his Bible roll after Jesus had gone back to heaven. John wrote about it too. I will read the story from our Bible. This story about Mary and her box is written three times in the Bible, here and here and here, so that we should all know how Mary showed her love for Jesus that night at the supper.

[The children in this group are probably not yet old enough to be told of the carping criticism that is related in connection with this story. Just leave the sweet odor with them.]

27. *Jesus riding into Jerusalem:* Mark xi. 1–11, Matthew xxi. 1–16.

Memory verse: Hosanna, Blessed is he that cometh in the name of the Lord. Mark xi. 9.

INTRODUCTION

Do you remember where Jesus went with his parents when He was twelve years old? What feast did they go to keep? What did the people always eat at the passover supper? To-day our story is about Jesus going to Jerusalem to keep the passover after He became a man. He did not walk into Jerusalem this time. He rode. I will show you a picture of Jesus riding into Jerusalem.

LESSON STORY

[Pass picture or, if possible, have one for each child.] Can you tell what these people are doing? [Wait for answers.] How glad they are that Jesus has come back to Jerusalem! You see there were crowds of people coming to keep the feast. Many persons were coming from the towns where Jesus had preached and healed the sick.

Perhaps the lame man, whom Jesus told to take up His bed and walk, saw Jesus coming. Blind Bartimæus who called so loud, " Jesus, thou son of David, have mercy on me," probably came to the feast, and if he did, he could see Jesus! Probably many of the sick whom Jesus had made well were on their way to Jerusalem, for all men went to keep the feast, you remember. How glad they must have felt to see Jesus again. They threw flowers and branches of trees as He rode by. Why? For the same reason that Mary gave Him the box of ointment. They wanted to show their love for Him. They even threw their garments on the colt. Why? Would you like to know

how Jesus' disciples found this colt for Jesus to ride on? You know Jesus did not own any colt himself. [Read Mark xi. 1–11.] The story is so natural, has so many points of contact with the child's experience, that it is an appropriate passage to read. Possibly an older child can read the story, at least in part. By these readings we attract children to the Bible. It would not be amiss to dramatize in a simple way the getting of the colt. Children will enjoy it.

There is an old hymn based upon this touching story:

Children of Jerusalem
Sang the praise of Jesus' name.
Children too, of modern days
Join to sing the Saviour's praise.
Hark, hark, hark, while children's voices sing,
Hark, hark, hark, while children's voices sing,
Loud hosannas, loud hosannas,
Loud hosannas, to our King.

28. *Jesus talks about heaven:* John xiv. 1–4.

Memory verse: In my Father's house are many mansions: if it were not so I would have told you. John xiv. 2.

INTRODUCTION

To-day our story is about the last passover supper that Jesus ate with his disciples. Crowds of people had again come to Jerusalem. There were so many people that it was hard to find a room to eat the passover supper. I will tell you how two disciples went to find a room for Jesus. [Tell the story in Mark xiv. 12, 14.]

LESSON STORY

Jesus knew that this was the last supper that he would eat with his disciples. I cannot tell you all that happened that night at the supper, or all that Jesus talked about. When you are older, you will read it all in the Bible. The disciples were sad that night, because Jesus told them that He was going away, going away to heaven to His heavenly Father's home.

Jesus cheered His disciples by talking to them about heaven. He said:

"Let not your hearts be troubled, and do not be afraid. I have called you friends. You are my friends if you do whatever I command you. In my Father's house are many mansions. I go to prepare a place for you and if I go, I will come again and receive you unto myself so that where I am you may also be."

When any one is sad, how pleasant it is to hear a cheering word! Sometimes even a little child is sad. What Jesus told His disciples that night about heaven comforts us, too, when we have trouble. I once saw a little boy throw a kiss to his mother who had died. He thought she must be in that bright blue sky behind one of the clouds. Once a little brother and sister looked up at a very bright star every night before they went to bed. They said:

" Good-night, little star. God bless you, little star! " They loved to see it there. But one day the little sister grew sick and soon she died. When the little brother looked up to say good-night to the bright star, he was all alone. There were tears in his eyes. He seemed to see a golden ladder going right up to the star through his tears. This comforted him. He said:

" Some day God will let me climb up that golden ladder and find my sister again."

One night he dreamed about the star. He saw his little sister at the top of the bright ladder by the star. In his dream he said:

" O little sister, I want to climb up to see you." But his sister said:

" Not yet, little brother. Some day God will send an angel for you. I will be watching."

" Let not your heart be troubled. . . . In my Father's house are many mansions."

29. *The Easter story:* Matthew xxviii, John xx. 1–18.

Memory verse: He is not here; for he is risen, as he said. Matthew xxviii. 6.

INTRODUCTION

That night, a very, very sad thing happened in Jerusalem, just as the people were keeping the feast of the passover. It is so sad I do not like to tell it to you. Once a dear little boy who heard what happened to Jesus that night said:

" Don't tell the children that they killed Jesus."

I wish I did not have to tell you such a sad story to-day, but there is a glad story afterward. When you are older you can read how a few wicked men in Jerusalem hated Jesus, though He was always kind and good.

After Jesus and His disciples had eaten the passover supper, and after Jesus had talked to them about heaven and the many mansions, they all went out to a garden near the city. There was a full moon that night. Jesus asked His friends to watch while He went alone to pray under the trees in the garden.

Soon wicked men came with lanterns and torches. They said:

" Which is Jesus? "

Jesus said: " I am He."

Then they bound Him and led Him away. When you are older you can read what Matthew and John wrote in their Bible rolls about that night. Two other friends of Jesus, named Mark and Luke, wrote the story, too.

When you can read well, I hope you will read the story as it was written for us in these four Bible rolls, even though it is so sad, for there is a glad part at the end.

To-day I will read to you what the disciples did with Jesus' body after Jesus was crucified. [Read John xix. 38–42.]

These things happened Friday, Saturday, Sunday! Listen to the glad part that came about Sunday morning. [Read John xx. 1–21, 24–28. Sing an Easter hymn.]

30. *Review:* This is closing day, and it may be that special exercises will prevent a regular Bible lesson.

If there is time, (*a*) Look at all the pictures shown during the course. (*b*) Recite memory verses which the pictures bring to mind. (*c*) Choose a few favorite stories. (*d*) Sing favorite hymns.

Teach as a closing prayer: The Lord watch between me and thee, when we are absent one from another. Genesis xxxi. 49.

BIBLE STORIES

KINDERGARTEN GRADE AGES 4 TO 7

For many years uniform Bible lessons were taught in our Sunday schools; that is, the same Scripture selections were presented to all grades, although with an earnest attempt to adapt the method of presentation to the different ages.

There are those who still prefer this uniform plan; but careful thought on the part of many progressive educators has led to the graded series of Bible lessons, with topics that are believed to be well adapted to each advancing period of the child's development.

In Genesis xxxiii, 14 we read, " and I will lead on softly according as . . . the children be able to endure." Another translation very beautifully renders the thought, " as the children set the pace." This is fully up-to-date in kindergarten pedagogy.

Child study convinces us that leading on softly is as essential in spiritual matters as in physical.

Heretofore our Vacation Bible Schools have been provided with three graded courses for Bible study, the first grade aiming to reach children from seven to nine years of age. This year we are presenting a course for children under seven years of age, who are supposed to be

in our kindergartens. We do not intend to exclude the realistic stories of home, of pets, of toys, of nature, or even *Mother Goose*, but we believe that our little ones may also be led to enjoy Bible pictures and stories, and that a foundation may thus be laid for future Bible lessons.

We realize that the course we now present may require further simplifying and adaptation in some of our schools where the children know very little English; but we hope that it will at least prove well adapted to children of five and six years of age. If still younger children attend, there may be two groups formed in the kindergarten. The younger group will enjoy looking at a few Bible pictures every day. These pictures should be given out, and held in the hand by each child. They may be exchanged several times during this picture lesson, as no two are alike.

Children all love to hear names. They also love action. These two natural tendencies give the keynote for two simple questions about nearly every picture: "Who is this?" "What is he [or she] doing?" Two or three other questions may follow according to the scene, such as "Can you count the sheep?" "Is yours a country picture?" Some of the pictures are too complex for the little ones, but these questions will aid in fixing attention upon salient points.

Such questions should be asked as the kindergartner moves from child to child, rather than of the group as a whole; except in cases where the children all hold the same picture.

This method of giving a small picture to each child is often much better than trying to concentrate the attention of very young children upon one picture at the front of the room. The observing kindergartner will soon note which pictures prove most interesting to individual children.

One day, possibly the second, select one picture and tell the story briefly before passing all of the pictures to the group. Gradually do this with all the pictures in use. Do not be anxious to tell the whole Bible story. Aim to arouse curiosity and wonder. These are invaluable emotions and prepare the way for future work. Give the children time to look into the picture before questioning.

Perhaps a bright child may ask a question. Answer it if possible, though it may be advisable to reply, "I cannot tell you all about Joseph to-day," or: "Ask mother or grandma or auntie to tell you more about Joseph and his brothers. I am sorry to tell you that the brothers were not kind, but Joseph was good. He forgave his brothers for being unkind to him. I want you to be kind like Joseph."

Another day, after the children have become familiar with five or six Bible names, the kindergartner may ask: "Who has a picture of Jesus to-day?" "Georgie, what is Jesus doing in your picture?" "Mary, what is Jesus doing in yours?" "Who else will tell us a little

story about Jesus?" "Who has the picture of the kind sister who took care of her baby brother?" "What was the sister's name?"

Many excellent Bible pictures can be obtained for one cent each. If used as we have suggested, before distributing, they should be mounted upon heavy paper or cardboard either with library paste or by insertion into four oblique slits. The mounting card or paper should be considerably larger than the picture, forming not only a frame, but a protection from the children's hands. Show the little ones how to handle with care, not touching the picture itself. Do not expect too much, however, but gradually interest them in cleanliness and care of property.

The following list of Bible pictures has been selected from the W. A. Wilde's collection of 800. Many similar Bible pictures may be obtained from the Perry Co. and other publishers. Scrap pictures cut from old Sunday school papers may also be utilized. Bible picture story-books having pictures of larger size should also be used if available. (See Bibliography.)

BIBLE PICTURES SELECTED FOR THE KINDERGARTEN GROUP

FROM THE NEW TESTAMENT

	Catalog numbers
1. Jesus Blessing Little Children	110
2. Jesus and His Mother	428, 435, 439
3. When Jesus was Born	9, 14, 10, 11
4. The Wise Men who Brought Gifts to Jesus	6, 91
5. When Jesus was a Boy	35, 36, 39
6. Jesus and His Twelve Friends	47, 253
7. Jesus in a Boat	76
8. Jesus and a Sick Boy	71
9. Jesus and a Lame Man	686
10. Jesus and a Blind Man	115, 704
11. The Lost Sheep	102
12. Jesus and the Storm	78
13. Zacchæus	729
14. The Widow's Gift	127
15. The Story of Palm Sunday	123
16. Jesus in a Cornfield	63
17. The Story of the Sower	77
18. A Little Child in the Midst	97
19. Jesus by the Sea	84, 539
20. The Lost Piece of Silver	103
21. Easter Morning	160
22. Appearance to Mary	161
23. Walk to Emmaus	164
24. Christ Child	319
25. Mary and Martha	113

FROM THE OLD TESTAMENT

	Catalog numbers
1. The Baby Moses and his Kind Sister	378, 610
2. The Child Samuel	417, 471
3. David Rescuing a Lamb	438
4. David and Goliath	476
5. David and Jonathan	478
6. Joseph's Coat of Many Colors	607
7. Joseph Helping to Feed Hungry People	571
8. Joseph's Silver Cup	605
9. Joseph Kind to his Brothers	372
10. Joseph and his Father	376
11. Ruth in the Barley Field	586
12. Ruth and Naomi	414
13. A Rainbow Story	560
14. The Dove and the Ark	348
15. The Garden of Eden	346
16. Elijah Fed by the Ravens	492
17. David Singing	481
18. Creation of Animals	555
19. Jacob's Dream	365
20. Rebekah at the Well	360
21. Noah after the Deluge	349
22. Abraham's Journey to Canaan	350
23. David and Jonathan	478
24. Samuel Anointing David	463

These pictures may be used in any order. The order given above does not suggest the order of the lessons. Pictures are to be mounted as directed above and put into the hands of the youngest group day after day. By exchanging several each day, the entire collection will surely be known at the end of six weeks. That is, most of the children will be able to answer the two chief questions: "Who is this?" "What is he doing?" Also ask, "Which picture do you like best of all?" If pictures cannot be secured in sufficient quantity to be given into the hand, let the two kindergarten groups unite for the stories as given in the course which follows.

These pictures also illustrate many stories of the advanced groups. Others may be found listed in the catalogs mentioned below.

MISCELLANEOUS PICTURES

		W. A. Wilde Catalog
1.	St. John and the Lamb	462
2.	The Angelus	441
3.	Guardian Angel	427
4.	St. Christopher	542
5.	Spring	553
6.	The Breaking Wave	554
7.	Easter Offering	401
8.	The Golden Stairs	634
9.	Three Members of a Temperance Society	627
10.	Nazareth and the Hill Country	182
11.	A Troop of Camels	246
12.	A Shepherd and His Dog	243
13.	A Carpenter's Shop	

NOTE.—For other Bible pictures examine the W. A. Wilde Catalogue, Boston, which contains a list of nearly one thousand Scriptural scenes at once cent each. (Catalogue sent on application.)

The Perry Catalogue, Malden, Mass., contains a very long list of Scriptural scenes in three sizes, the prices being .07, .01½ and .00½ according to size. (Catalogue sent for ten cents.)

BIBLE STORIES FOR CHILDREN IN KINDERGARTEN GROUPS

AGES FROM FIVE TO SEVEN

FIRST WEEK

1. *Jesus blessing little children:* Mark x. 13–16.

Memory verse: And He took them up in his arms, put his hands upon them, and blessed them. Mark x. 16.

2. *Baby Moses and Miriam his good sister:* Exodus ii. 3–10.

Memory verse: God is Love. John iv. 8.

3. *An obedient boy:* Luke ii. 41–52.

Memory verse: Honour thy father and thy mother. Exodus xx. 12.

4. *Our daily bread:* Matthew vi. 8–13.

Memory verse: Give us this day our daily bread. Matthew vi. 11.

5. *Review:*

SECOND WEEK

6. *Jesus and a sick boy:* John iv. 49–53, Matthew viii. 5–7, Matthew ix. 1, 8, 27.

Memory verse: Jesus saith unto him, I will come and heal him. Matthew viii. 7.

7. *What Jesus did on the Sabbath day:* Luke iv. 16–32, Matthew xii. 1–13.

Memory verse: Do well on the sabbath days. Matthew xii. 12.

8. *Why we call Sunday the day of rest:* Genesis ii. 1–3.

Memory verse: Remember the sabbath day, to keep it holy. Exodus xx. 8.

9. *A story about four boys who ate good food and drank water:* Daniel i. 8–17.

Memory verse: At the end of ten days their faces appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Daniel i. 15.

10. *Review:*

THIRD WEEK

11. *Planting a seed in good ground:* Luke viii. 4–8.

Memory verse: Others fell on good ground, and sprang up, and bare fruit an hundredfold. Luke viii. 8.

12. *The lost sheep:* Luke xv. 1–7, Matthew xviii. 12–13.

Memory verse: I have found my sheep which was lost. Luke xv. 6.

13. *David a good shepherd:* 1 Samuel xvii. 34, 35.

Memory verse: The Lord is my shepherd. Psalms xxiii. 1.

14. *How Joseph was lost:* Genesis xxxvii. 15–36.

Memory verse: His father wept for him. Genesis xxxvii. 35.

15. *Review:*

FOURTH WEEK

16. *How Joseph was found:* Genesis xlv. 1–10.

Memory verse: I am Joseph your brother. Genesis xlv. 4.

17. *Jesus' rule about forgiving:* Matthew xviii. 21, 22, Matthew vi. 14.

Memory verse: If ye forgive men their trespasses, your heavenly Father will also forgive you. Matthew vi. 14.

18. *A kind woman:* Luke xxi. 1–4.

Memory verse: God loveth a cheerful giver. 2 Corinthians ix. 7.

19. *What Jesus said about giving a cup of water:* Matthew x. 42.

Memory verse: Whosoever shall give to drink unto one of these little ones a cup of cold water . . . shall in no wise lose his reward. Matthew x. 42.

20. *Review:*

FIFTH WEEK

21. *Jesus in a storm:* Mark iv. 35–41.

Memory verse: Peace, be still. Mark iv. 39.

22. *David in danger:* 1 Samuel xvii. 32–37, 49.

Mark verse: I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety. Psalms iv. 8.

23. *The story of the rainbow:* Genesis viii. 1–12.

Memory verse: I do set my bow in the cloud. Genesis ix. 13.

24. *A talk about birds mentioned in the Bible:* Matthew vi. 26, Psalms lxxxiv. 3, Exodus xvi. 13, 1 Kings xvii. 4.

Memory verse: Your heavenly Father feedeth them. Matthew vi. 26.

25. *Review:*

SIXTH WEEK

26. *Children singing for Jesus:* (Palm Sunday) Mark xi. 1–10.

Memory verse: Hosanna; Blessed is he that cometh in the name of the Lord. Mark xi. 9.

27. *Jesus' last prayer:* Luke xxiii. 34.

Memory verse: Father, forgive them. Luke xxiii. 34.

28. *The Easter story:* Matthew xxviii. 1–10, John xx. 1–18.

Memory verse: Peace be unto you. John xx. 21.

29. *The angels' song of peace when Christ Jesus was born:* Luke ii. 13–14.

Memory verse: Glory to God in the highest, and on earth, peace. Luke ii. 14.

30. *Review:*

BIBLE STORIES IN THE KINDERGARTEN

AGES FROM FIVE TO SEVEN

FIRST WEEK

1. *Jesus blessing little children:* Mark x. 13–16.

Memory verse: And he took them up in his arms, put his hands upon them, and blessed them. Mark x. 16.

Picture: Plockhurst's preferred. Secure one for every child if possible.

INTRODUCTION

I am very glad that these little children have come to our Bible school. Do you know why we call our school a Bible school? Because we tell Bible stories every day. Who can find a Bible on my table? How many of you have seen a Bible anywhere else? Did you know that there are stories in the Bible? Who remembers any Bible story? [Listen to children, and thus form some idea of their previous knowledge.]

Every day I will tell you a Bible story and perhaps show you a picture. Would you like to see a Bible picture now? [Pass the pictures to each child if the class is not too large. Give them time to look at them and tell you what they see. Collect pictures, as they will distract attention while you are telling the story, but promise to give them back again.]

LESSON STORY

I am glad some of you know who this good man is. Who is He? Yes, Jesus. What are the children doing? Who brought the children to see Jesus? Yes, the mothers.

One day, a long time ago, a mother said to her neighbor:

"I am going to take my little boy and girl to see Jesus to-day."

"I will go too," said the neighbor. "For I know Jesus loves little children. I want him to bless my little boy. He is sick, and Jesus can make sick children well."

Another mother said:

"Perhaps Jesus will be too busy. He may be talking to the big people."

"Oh, no," said another mother. "I am sure He will be glad to see the children. I am going too." I think those mothers got the children ready to start just as your mother does when she takes you out. What does your mother do to get you ready to go to see a friend? [Concentrate attention, if necessary, by letting the children pretend to get ready to go out to visit. They love to show you how they wash their faces—pretending, of course—making the motions of putting on a clean dress, etc.]

But these little children in the picture did not have hats on, did they? Why not? Where were they? Out in the country? And is it cold or warm weather in the picture? How can we tell?

The mothers told their little boys and girls to be very good, and perhaps Jesus would tell them a story, as He did to the big people. They said: "Jesus loves little children. Don't be afraid to speak to Him." "Perhaps He will let you sit on His lap." "Perhaps He will tell you about heaven where God is." "Will you all be good and listen to every word?" "Perhaps Jesus will pray. What will you do if Jesus prays?" When all were ready, they started to find Jesus.

Do you remember seeing any other men in the picture? Who were they? They were friends of Jesus, but they did not know how much Jesus loved children. They thought children would be in the way and perhaps make a noise while Jesus was talking. So what do you think those men said when they saw the children coming with their mothers? Yes, they said:

"Take those children home."

How disappointed the children were! But Jesus heard his friends and He quickly said:

"No, no, let those little children come right here to me. I love them all. I want to bless every one. Come, little Samuel; and Rachel, climb up here on my knee. I wish I could hold you all." Then Jesus put His hands on John's head and prayed to God to bless him. Then he put them on Mary's head and prayed to God to help her to be a good

little girl. He put His hands on every child. He took the youngest up in His arms. How glad the mothers were! I think Jesus' friends were glad, too, and never sent children away again.

Now I will read right out of the Bible just what Jesus said to those men who tried to send the children away. [Read Mark x. 13–16.] Will you all look quietly at the picture again while I sing you a song about it? [Sing in subdued tones, "I think when I read that sweet story." (Manual of Hymns and Songs, No. 5.)] Would you like to keep this picture? What would you do with it?

2. *Baby Moses and Miriam, his good sister:* Exodus ii. 3–10.
Memory verse: God is love. 1 John iv. 8.
Picture: Finding of Moses.

INTRODUCTION

[Follow method above. Read story. Let the children tell about their babies at home, and what they do to help take care of them.] Do you ever sing to them? Do you sing to your dolly? [Teach "This is the Dolly that I Love Best," or any good lullaby.

Show pictures of a family scene, if possible, suggesting "love at home."]

LESSON STORY

[The children may be too young to follow the story of Moses, but they can understand that his mother "hid" him, and his sister watched until a kind lady took him out of the basket boat and gave him back to his mother.] God wants us all to love and help the dear little babies. God loves them, too, just as Jesus did. God is love. [The picture should be given to every child, if possible. A very beautiful lullaby will be found in No. 51 of the Manual of Hymns and Songs. Play hiding games. A small doll may be hidden instead of the usual ball, or a child.]

3. *An obedient boy:* Luke ii. 41–52.
Memory verse: Honour thy father and thy mother. Exodus xx. 12.
Pictures: The Workshop of Nazareth.
Going to Jerusalem.
Finding the Boy Jesus.
The Return Home.
[Secure as many pictures as possible of Jesus when a boy.]

INTRODUCTION

Have you a brother as old as this boy in the picture? How old do you think this boy is? How old are you? [Children are always interested in telling their ages.] Do you mind your mother? Do you mind

your father? Does your big brother obey, too? This boy in our picture was an obedient child always. Do you know who He is?

LESSON STORY

[Tell the story in Luke ii. 41–52. Read it. Expand the details.] Even when Jesus was a very little boy, He obeyed. He loved to go to His father's workshop. Do you know what kind of work Joseph did? Do you like to hammer? So did Jesus when He was a little boy. Do you think He stopped hammering when His mother wanted Him to be quiet. I am sure He did. [Imitate in games the several motions of a carpenter's tools.]

4. *Our daily bread:* Matthew vi. 8–13.
Memory verse: Give us this day our daily bread. Matthew vi. 11.
Pictures: A wheat-field.
A mill.
A baker.
Objects: Flour.
Grains of wheat or oats.
Wheat stack.

INTRODUCTION

[Review story 2 and question on daily work of mother and father. Let children tell all they know about making and buying bread. Lead them back to the story of the farmer. Show flour, grains of wheat or oats, a wheat stalk, or picture of a wheat-field. Tell how the farmer plants the seed, and who sends the rain. Who sends the sunshine? Could the wheat grow without rain and sun? Our Father in heaven gives us our daily bread, but He expects the farmer and the miller and the baker to help to make it. God wants us to remember that it is really He who gives our food to us. [Let children tell of other kinds of food.]

LESSON STORY

Jesus taught His friends to say this little prayer to the heavenly Father, "Give us this day our daily bread." [Read Matthew vi. 9–13.]

How does the farmer help? The miller? Your father? Your mother? Do you ever go to the store to carry bread home? Can you put the loaf on the table? Then you can help a little.

Who makes the little seeds grow? Let us play we are planting a seed. Let us show how the rain comes down.

Now let us have a play bakery. How shall we play selling bread to one another? What shall we have for bread? Can we cut little loaves out of paper? Can we make them of clay? Shall we make a white cap

for the baker? Why does the baker wear a white apron? Why do we wrap the bread in paper? [Encourage cleanliness in every possible way.]

If possible, plant real seed, starting a little garden of oats, as they grow quickly. Speak of oatmeal.

Dramatize this story very fully during game periods for several days. Who will be our farmer? Here are the farmer's tools. What will he do? What other workers shall we have?

[Let the children make suggestions. Start very simply, add to the little drama from day to day until (*a*) the farmer carries a bag of wheat to the miller; (*b*) the miller, who has built a mill of blocks or of children,[1] pretends to grind the wheat. How? (*c*) A man comes to the miller to buy a barrel of flour for his store. He is the grocer. (*d*) Mother goes to the store with her little girl, buys flour, takes it home to the kitchen.

In favorable circumstances real flour may be made into a small loaf and sent to some home to be baked and then brought back. Many kindergartners have accomplished all this in play, much to the delight of the children. Teach a grace for meals, as the children sit around the table, with paper circles for plates and a tiny piece of bread for the party.

" God is great and God is good,
Let us thank Him for our food."

See also " The Moravian Grace " in the Manual of Songs.]

5. *Review:* It is well always to reserve Friday for review day. It is is not necessary to review every lesson or all the details. A review may be and really is a *new* view, because the children see with new eyes. " We see with what we have seen." Show all the pictures used in the week's work and ask a child to tell you about this one and this one, etc. Sing the hymns learned during the week, the children choosing them, as they also choose which games to play. Choosing is exercising both judgment and will. Children love to choose.

SECOND WEEK

6. *Jesus and a sick boy:* John iv. 49–53, Matthew viii. 5, 7, Matthew ix. 1, 8, 27.

Memory verse: Jesus saith unto him, I will come and heal him. Matthew viii. 7.

Pictures: Appropriate pictures of healing.

[1] Two children standing back to back with arms extended make a very good mill.

INTRODUCTION

[Present appropriate pictures and let the children look at them quietly.

Let the children tell of their own sicknesses.] God gives us wise and good doctors now. Where do doctors get their medicine? Explain that the roots and leaves of plants are often used. Who makes plants grow? Who gives us water? Often all the medicine we need is plenty of boiled water. Do you drink a glass of water every night before you go to sleep and every morning before breakfast? You should. [Ask the children if any one has seen a blind child. In the same way speak of a lame and a deaf person and of how to help them.] What could you do for a blind child? Perhaps he would like to hear a story. Could you show him a picture? Sometimes blind children go to kindergarten. I saw a little blind boy who could play some of our games. He liked to touch his playmates. Why?

We can pray for our sick friends, too. What else can we do? We can keep quiet. We can carry flowers to them. [If any child is known to be ill, see that a flower is sent. Sing, " I think when I read that sweet story of old."]

LESSON STORY

[Tell these three stories of healing simply and feelingly, reading directly the simpler verses from the Bible.

7. *What Jesus did on the Sabbath day:* Luke iv. 16–32, Matthew xii. 1–13.

Memory verse: Do well on the Sabbath days. Matthew xii. 12.

Pictures: Jesus reading the Scriptures.
Jesus and His disciples in a corn-field.
Jesus healing the man with the withered hand.]

INTRODUCTION

What day is to-day? To-morrow? What days do you come to this school? What do you do on Saturday? What day comes after Saturday? What do you do on Sunday? I am glad if you go to church or to the synagogue or to Sunday school. What does the minister do? Where does he stand? Does he sit down? What do the people do in church? Would you like to hear what Jesus did on the Sabbath Day? What day is that?

Where was His father's workshop? In a city called Nazareth. What is our city called? Joseph closed his workshop on the Sabbath Day. Mary and Joseph and Jesus went to church. What did the people in Nazareth call their church? [Read Luke iv. verse 16.]

LESSON STORY

What did Jesus do? He stood up to read. Yes, He was the minister. He had grown up. Who taught Jesus to read? He loved to read the Bible stories. This is a roll like His Bible. It did not open like a book. Who can open it?

Would you like to hear what Jesus read? Here it is right in our Bible too! [Read Luke iv. verse 18, and paraphrase.] Then Jesus sat down and talked to His old friends in Nazareth about the Bible stories He read when He was a boy. The people were astonished. They said:

"Is not this Joseph's son, the little boy who once lived here?" They wondered to hear that God had sent Jesus to heal the sick and to preach to the poor. [Do not complete the story at this age. Also tell the story in Matthew xii. 1–13, if there is time to do so.

Give every child a long strip of paper and let him roll it to look like Jesus' Bible. If the class is not too large, the kindergartner may write the memory verse as the children do the work of rolling, asking a few questions as she writes on each little roll. If there are pictures, they may be passed at this time.]

8. *Why we call Sunday the day of rest:* Genesis ii. 1–3.

Memory verse: Remember the sabbath day, to keep it holy. Exodus xx. 8.

Pictures: Of animals, plants, the sky, and the sea.

INTRODUCTION

[Introduce simply the story of Creation.]

LESSON STORY

Quite young children will listen to the reading of the greater part of the first chapter of Genesis with interest.

Why do we need rest? Do we not rest every night? Why is it pleasant to have a whole day of rest every week? [Review last week's story and tell of pleasant things to do on Sunday, as taking a walk with father after church, going to see grandma or auntie, listening to Bible stories, singing hymns for father and mother, coloring pictures. Let children draw or color outline pictures of animals and flowers. Do not forget fishes. Refer to the aquarium. Read Genesis ii. 1–3.]

9. *A story about four boys who ate good food and drank water:* Daniel i. 8–17.

Memory verse: At the end of ten days their faces appeared fairer

and fatter in flesh than all the children which did eat the portion of the king's meat. Daniel i. 15.

Picture: " Three Members of a Temperance Society," No. 627.

INTRODUCTION

[Review parts of story 4, and build upon it. If seeds were planted and have sprouted, examine the little garden, asking what was planted, what is growing, and what it will be good for.] What did you eat for breakfast? What is the very best thing for children to drink? What else? [Show several packages of cereals. Have glasses of water and a bottle of milk on the table, also some fruit.] Are all these good for children? What are some things that are *not* good for children to eat? To drink?

LESSON STORY

To-day I shall tell you a Bible story about four boys who ate only good food, like beans and peas and bread, and drank only water. One boy's name was Daniel. Daniel and the three other boys were taken away from home to live in a king's house.

You know that a king is rich and has many servants to help him. He has a very big house and rich food that is not good for children, or even for the king.

The king liked Daniel and the other boys, and told his servants to given them food from his table. Daniel's mother had taught him that rich food would make boys sick. He was a brave boy. He was not afraid to ask for the right kind of food. [Paraphrase Daniel i. 8.]

At first the king's servant was afraid the king would not like it if the boys did not drink wine. He did not believe water was better than wine.

But Daniel said:

" Please try us for ten days and see if we do not keep well and grow fatter than all the other boys." [Paraphrase verses 12–16.

Show picture, " Three members of a Temperance Society." No. 627. This story may be dramatized. Let the children suggest how to play it.]

10. *Review:* Choose stories, show pictures, sing many songs.

THIRD WEEK

11. *Planting a seed in good ground:* Luke viii. 4–8.

Memory verse: Other fell on good ground, and sprang up, and bare fruit an hundredfold. Luke viii. 8.

Pictures and *objects* appropriate (77).

INTRODUCTION

[During the summer frequent visits to gardens should be made whenever possible. Train the children to love nature. There is a

great difference between a child who has planted even one seed successfully and one who has not. Experience is a great teacher.

Question the children about their own little gardens. If the planting has been in flower-pots, have the pots set upon the floor in a ring. Let a child walk around them and try to name the plants. If the garden is outside, more can be seen, more care can be given. The nurturing instinct should be cultivated.

Bring berries, vegetables, and fruits to kindergarten from time to time and see if the children can tell whether they grow on trees or otherwise.

City children sadly need this instruction. So many references are made to nature in the Bible that a child who knows little of nature's wonders cannot understand many lessons. Nature is full of wonders; it leads to reverence. Some one has truly said, " Wonder is the mother of reverence."]

LESSON STORY

One day Jesus told his disciples a story about a farmer who sowed some seed. Would you like to hear it? A sower went out to sow. Here is his picture. Some of the seed fell on the road. If seed fell on our sidewalk or on the road in the park, what would happen? [Probably some children have seen birds pick up seeds. Help them to recall their experiences and tell about them. Read verse 5 and paraphrase.] Some seed fell on a rock. What is a rock? Where have you seen one? Is it hard or soft? Can seeds grow on a hard rock? [Read verses 6, 7 and paraphrase.] But some of the seed fell upon good ground. [Read verse 8.]

Who can count to a hundred? Can a hundred seeds grow out of one little seed? Is n't that wonderful?

[Show one seed in one hand and a hundred in the other.] Who makes seeds grow like that? But where must the farmer plant them if he wants them to grow well? [Do not try to make any further application. In telling the story, you are planting the seed for a later grade. Even the disciples did not understand fully.]

12. *The lost sheep:* Luke xv. 1–7, Matthew xviii. 12–13.

Memory verse: I have found my sheep which was lost. Matthew xv. 6.

Pictures: " The Lost Sheep " (102).
" The Flock."
" St. John and the Lamb " (462).
" Bo-peep."
" Little Boy Blue."

Objects: Toy sheep for sand-table.

INTRODUCTION

[The thoughtful teacher always seeks for a natural point of contact with the child's life. In this story even Mother Goose stories may help to prepare the little ones for the lesson. City children seldom, if ever, see lambs, know nothing of shepherds, except as they see toys and picture-books, and hear about "Baa, baa, black sheep" and other nursery rhymes. Perhaps the little ones in Vacation Bible Schools do not even know these rhymes. If so, pave the way for this story days ahead by teaching these nursery rhymes and dramatizing them. Children love to imitate sounds of animals.

All the children may be turned into a flock of sheep, with the kindergartner as shepherd. She may carry a shepherd's staff as she moves among the sheep. Another day a child may be chosen to play the part of shepherd. There may be added a shepherd-dog as the game grows from day to day.

If possible to visit a real flock of sheep in a park, do so by all means, or ask if any one has seen sheep in the country and ask what they were eating. Such preparatory work is necessary for lessons 12 and 13.]

LESSON STORY

Once Jesus told His friends about a sheep that was lost. Would you like to hear about it?

In the country where Jesus lived there was a shepherd who had a hundred sheep. He knew them by name, and they would come when he called them. If any one else called, they would not come. How did they know the shepherd? Yes, by his voice. This shepherd sometimes stayed out all night on the hill with his sheep and lambs. Why? Because a wolf might come and catch one. What is a wolf? The shepherd loved his sheep and lambs. If a little lamb was sick or hurt, this shepherd carried it in his arms. Here is a shepherd carrying a lamb. [Show picture.]

One day this good shepherd called a sheep by name, but it did not come to him. He looked, but could not find it. It was lost. It had run away or had fallen into a hole and could not climb out. What do you think that shepherd did? Yes, he left all the other sheep and climbed up the hill to find the one that was lost. At last he heard a faint "baa-baa," and there in a deep hole was the lost sheep. The shepherd helped the sheep out this way, with his crook. It had hurt its leg in falling. See what the kind shepherd did! [Read Luke xv. 5, 6. Draw a crook on the blackboard and have children do so.]

Jesus told His friends that when any little child is naughty, it is like running away from the shepherd. But when the little child is sorry, and is good again, it is like being found. Jesus said, even the

angels in heaven are glad if a little child is sorry for being naughty and tries to be good again.

If possible, give each child a picture of a shepherd carrying a lamb to keep.

13. *David, a good shepherd:* 1 Samuel xvii, 34, 35.
Memory verse: The Lord is my shepherd. Psalms xxiii. 1.
Picture: "Young David Rescuing the Lamb" (428).

INTRODUCTION

Who has seen a bear? Where? A lion? What kind of animals are they? What do they eat?

LESSON STORY

Once upon a time a boy was taking care of his father's sheep when a hungry bear came running out of the woods and caught a lamb. David, the shepherd, was a strong boy and a brave boy, too. He ran after the bear and got the lamb away. Another day a lion came, but David caught the lion by his hair and struck him and killed him.

David was a good shepherd. David could sing sweet songs. He could play on the harp. Have you ever heard any one play on a harp? Sometimes men come in our street with harps. A harp has strings that men snap. Here is a picture of a harp. [Draw a harp upon the blackboard, later children may draw one too.]

One night while David was taking care of the sheep he looked up at the stars and thought of God who made those bright stars. [Draw a few stars at the top of the blackboard.] David thought: "God made my sheep. He made me. God takes care of me. He is my shepherd." Then he sang:

"The Lord is my shepherd;
I shall not want."

14. *How Joseph was lost:* Genesis xxxvii. 15–36.
Memory verse: His father wept for him. Genesis xxxvii. 35.
Pictures: "Joseph sold" (368, 569).

INTRODUCTION

[Show a box of first-gift balls and review colors. Ask children to name colors of their dresses, ribbons, etc. Find a child who has several colors on.] Who have the most colors, boys or girls?

LESSON STORY

I am going to tell you a story of a boy who had a coat of many colors. His father gave it to him because he loved him. In the coun-

try where they lived they made coats of many colors for boys. This boy's name was Joseph. He had ten big brothers. I am sorry to tell you that they were not good brothers. They were all shepherds and they took good care of their sheep, but they did not take good care of their brother Joseph.

One day Joseph's father sent him on an errand. He told Joseph to go and find his brothers and see if there was grass enough for all the sheep. His father was a rich man and had many, many sheep. You could not count them. There were ten big boys to take care of them.

When the brothers saw Joseph coming with his pretty coat on, what do you think they did? They threw him down in a big hole. One big brother returned to help him out, but he could not find him.

Do you know what the other brothers had done? They had let some men take him away on a camel. Joseph was lost. His father wept for him. He did not find him for a long, long time. [This is all I advise telling of the story to such young children. It is a beginning and paves the way for later grades.

It may be well in such a lesson to warn children about straying away from home. Tell city children what to do if they are lost. See if they can tell where they live, etc.] Think how your mother and father would feel if you were lost. Would they cry? Remember Joseph's father wept for him many days.

15. *Review:* Children choose stories, sing songs, and play games. If any story has been omitted, it may be told on review day.

FOURTH WEEK

16. *How Joseph was found:* Genesis xlv. 1–10.
Memory verse: I am Joseph your brother. Genesis xlv. 4.
Pictures: "Joseph and Pharaoh" (371).
"Joseph making himself known" (372).

INTRODUCTION

Would you like to hear how Joseph was found? How was he lost?

LESSON STORY

The men drove the camels to another country where Pharaoh lived. Joseph grew to be a good man, and the king chose him to help sell corn to the people.

One day his brothers came to buy corn. Joseph knew them, but they did not know him. He asked his brothers many questions to see if his father was well. He asked about his youngest brother Benjamin. He gave them corn to carry home in their bags. He told his men to put their money back, too, in the bags with the corn.

After a while the brothers came back to buy more corn. They brought Benjamin. When Joseph saw Benjamin, he wept for joy. He said:

" I am Joseph your brother." Joseph forgave his brothers and kissed them all. He said:

" Go and bring my father."

This they did.

So Joseph was found at last. [Read Genesis xlv. 14. 15, 28.[1]]

17. *Jesus' rule about forgiving:* Matthew xviii. 21, 22, Matthew vi. 14.

Memory verse: If ye forgive men their trespasses, your heavenly Father will also forgive you. Matthew vi. 14.

INTRODUCTION

Base this lesson upon some incident in the class, if any has arisen, or tell a story from your own childish experience of times when it was hard to forgive.

LESSON STORY

Sometimes little children say, " I 'll never forgive you." [Tell the story in Matthew xviii. 21, 22.] One of Jesus' friends, named Peter, asked Jesus how many times to forgive. Peter thought seven times might be enough, but Jesus said:

" Seventy times seven ! "

That is more than a hundred times. Jesus said:

" If you forgive your playmates, your heavenly Father will forgive you, but if you will not forgive them, then your heavenly Father will not forgive you when you do wrong."

[As an ounce of prevention is worth a pound of cure, it may be well at this time to teach the value of the two " Little Keys." (Song 78.) Little children cannot fully appreciate Jesus' rule, but it is well to sow the seed. It will grow.]

18. *A kind woman:* Luke xxi. 1–4.

Memory verse: God loveth a cheerful giver. 2 Corinthians ix. 7.

Picture: " The Widow's Mite " (127).

INTRODUCTION

[Speak about our collection of pennies.] What are they for? Have you heard of the hungry children whose fathers are soldiers? Who

[1] While many omissions have been made, the essential thread of the story is given, and further details will be given in higher grades. We do not wish to omit the story, but it is too long and too deep in many parts for children under seven.

sends money to buy them food? Tell stories of little children who have given their pennies to help others.

"God loveth a *cheerful* giver." What does cheerful mean?

LESSON STORY

One day Jesus saw people giving their money. Some had much to give, but this poor woman in our picture had only "two mites." What does that mean? Yet she gave them. Jesus was pleased with her gift. He said she had given all that she could give.

When we have plenty, it is easier to give; but if we have only a very little and are willing to share it, God is very much pleased. He is even pleased if we give crumbs to the birds. If you never have any pennies, think what else you may give. I know of a little girl who gave a smile. I knew another who sang her kindergarten songs for her grandma.

19. *What Jesus said about giving a cup of water:* Matthew x. 42.

Memory verse: Whosoever shall give to drink unto one of these little ones a cup of cold water . . . shall in no wise lose his reward. Matthew x. 42.

Pictures: Several views of water.

Objects: A cup of water.
A flower in water.
Soap-bubble water.

INTRODUCTION

[Review last lesson. Ask children if they have thought of anything else a child can give.] Jesus thought of something very easy to give. [Hold up the cup of water and read verse 42.] One day mother was too sick to get out of her bed. She had a fever. Her head was hot. Her little girl drew a fresh cup of water for her many times that day.

[Tell the story of Rebekah at the well. Genesis xxiv. 17–20. Build wells with blocks on the sand-table. Draw a cup of water. Teach plays about water such as "Give, said the little stream." "Pitter-patter." Make soap-bubbles, but do not let children exchange pipes. It is said that bubbles can be blown through empty spools.]

20. *Review:* Choose stories from all previous weeks. Give into the children's hands many pictures and see how many persons they can name.

FIFTH WEEK

21. *Jesus in a storm:* Mark iv. 35–41.

Memory verse: Peace, be still. Mark iv. 39.

Picture: "Storm on the Sea of Galilee" (73).

INTRODUCTION

[This is a simple story and will readily interest any child who lives near a lake or river where he sees boats. Ask if any child has a little boat.] Bring it, and we will make a little lake in our sand-table for the boat. [Draw boats with sails. If the children are responsive to symbols, tell them that being angry is like a storm.] If you are angry stop and ask Jesus to help you grow calm. Listen to Him saying to you " Be still."

[Color a paper blue and mount pictures of ships cut from advertisements.]

22. *David in danger:* 1 Samuel xvii. 32–37, 49.

Memory verse: I will both lay me down in peace, and sleep; for thou Lord, only makest me dwell in safety. Psalms iv. 8.

Objects: Five smooth stones.

INTRODUCTION

[Review lesson 13.]

LESSON STORY

David, the shepherd boy, who could play on the harp and sing sweet songs, was in danger one day.

A great giant, about eleven feet tall, wanted to kill him. The giant's name was Goliath. [Continue this story, but without too much detail. Show five smooth stones. Let children count them, thus diverting too close attention from this scene, which may be described more fully in later years.]

Another time David was in danger of being killed by an angry king. Do you remember what anger is like? This king had a dreadful, " angry storm " in his heart. He threw his spear at David, but it did not touch David. He escaped again. David went far away and slept out on the hill, as he did when he took care of sheep. There David sang another one of his sweet songs. These are the words of the song. [Read. Psalms iv. 8.]

Once I knew a little boy who was afraid in the dark. He learned that little song. You must say it when you lie down at night.

Do you ever throw anything when you are angry? Did you throw a stone one day? Just think a minute. I hope you will not get angry; but if you do, be sure not to throw anything at any one. It is very dangerous. You do not want any one to throw stones at you, do you? What do you think you had better do with your hands if you find an angry storm coming in your heart? See what I am doing with mine. You do it now, so you will remember what to do. [Clasp hands behind.] Do it when you just begin to feel angry.

23. *The story of the rainbow:* Genesis viii. 1–12.
Memory verse: I do set my bow in the cloud. Genesis ix. 13.
Pictures: (560, 348).
Objects: Try to secure a toy Noah's Ark and let the children play with it freely both before and after this lesson.

INTRODUCTION

[In telling the story do not dwell upon the people who were drowned, but rather upon Noah, his wife, his son, and his sons' wives, who were saved. Name many of the animals and set them up in pairs, if possible. Let the children play that they themselves are animals by imitating some characteristic movement as they march in pairs around the room. Two large children join hands above their heads like an arch to represent the door of the ark. Birds fly into the ark. The children march under, making characteristic noises. The elephant swings his trunk.]

LESSON STORY

[Tell the story of the raven and the dove. Try to show pictures of these birds. Tell of the rainbow and God's promise. Draw bands of red, orange, yellow, green, blue, and violet on the blackboard and let the children do so on paper. Play with the rainbow colors on the wall if you can catch them with a glass prism. [See story of the Light Bird in Froebel's "Mother Play." Play with shadows on the wall later.]

24. *A talk about birds mentioned in the Bible:* Matthew vi. 26, Psalms lxxxiv. 3, Exodus xvi. 13, 1 Kings xvii. 4.
Memory verse: Your heavenly Father feedeth them. Matthew vi. 26.
Pictures: As many birds as possible.
Objects: Real nests or nests that the children make of clay.

INTRODUCTION

[Sing the bird songs.]

LESSON STORY

[Tell the stories suggested by the texts given above.]
Pictures chosen and named.

25. *Review:* Pictures chosen and named. Play bird games and games of animals. Children try to tell stories.

SIXTH WEEK

26. *Children singing for Jesus* (Palm Sunday): Mark xi. 1–10.
Memory verse: Hosanna; Blessed is he that cometh in the name of the Lord. Mark vi. 9.
Picture: "Palm Sunday" (123).

LESSON STORY

[Tell the story. Read it.]

Sing, " Praise Him, praise Him, all ye little children.
" God is love, God is love."

Practise other songs for closing day.

27. *Jesus' last prayer:*
Memory verse: Father, forgive them. Luke xxiii. 34.

LESSON STORY

[The children are too young to hear all this sad story, but if they already have heard it and speak of it, teach Jesus' last prayer and review lesson 17. Jesus kept His own rule about forgiving.]

" We'll try to be like Him, try, try, try."

28. *The Easter story:* Matthew xxviii. 1–10, John xx. 1–18.
Memory verse: Peace be unto you. John xx. 21.
Pictures: " Easter Morning " (160).
" Appearance to Mary " (161).[1]
" Easter Offering " (401).

29. *The angels' song of peace when Christ Jesus was born:* Luke ii. 13–14.
Memory verse: Glory to God in the highest, and on earth, peace. Luke ii. 14.
Pictures: " The Angels " (14).
" The Shepherd " (11).

LESSON STORY

[Some children will surely know this story. Let them tell it. Why have we reserved it for our closing lesson this year?]

30. *Review:* Choose stories. Sing the songs of praise[2] of the sixth week, especially the last one, " On earth, peace." Repeat memory verses.

[1] When I was a child I was particularly attracted by the story of Jesus meeting Mary in the garden, she " supposing Him to be the gardener." The changes in my mother's tones as she told the story I hear yet!

[2] During the six weeks teach a few hymns as thoroughly as possible, but sing others to the children. Consult list given in our Manual of Songs. Every day sing a lullaby and let the children pretend to sleep while you sing. This will be restful. It helps in discipline. Teach also a grace to say or to sing before eating, as:

" God is great and God is good
Now we thank Him for this food,"

or,

" Father of all, in Heaven above,
We thank thee for thy love,
Our food, our homes, and all we wear
Tell of thy loving care. *Amen.*"

GREAT BIBLE HEROES

ADVANCED GRADE: AGES FROM TEN TO FOURTEEN

OBEDIENCE

1. *Obedience to God:*
   God's call obeyed (Abraham). Genesis xii. 1–5.

Memory verse: So Abram departed, as the Lord had spoken unto him. Genesis xii. 4.

2. *Obedience to masters:*
   A faithful servant (Abraham's servant). Genesis xxiv.

Memory verse: O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master, Abraham. Genesis xxiv. 12.

3. *A boy's obedience:*
   Samuel. 1 Samuel i. 24–28, ii. 1–11, 18–21, 26, iii. 1–19.

Memory verse: And the child [Samuel] did minister unto the Lord before Eli the priest. 1 Samuel ii. 11.

4. *Obedience to God's minister:*
   A changed life (Naaman). 2 Kings v. 1–20.

Memory verse: And he returned to the man of God [Elisha] . . . and he said, Behold, now I know there is no God in all the earth, but in Israel. 2 Kings v. 15.

COURAGE

5. *A great leader:*
   Moses. Exodus xiv–xv.

Memory verse: The Lord shall reign for ever and ever. Exodus xv. 18. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? Exodus xv. 11.

6. *A man who could face scorn:*
   St. Paul. Acts ix. 1–30.

Memory verse: Lord, what wilt thou have me to do? Acts ix. 6.

7. *A brave man:*
   Daniel. Daniel vi. 1–23.

Memory verse: He kneeled upon his knees three times a day, and prayed, and gave thanks before his God. Daniel vi. 10.

PRAYER

8. *Thanksgiving:*
   A man who said "Thank you." Luke xvii. 11–19. Psalms cv.

Memory verse: And one of them when he saw that he was healed, turned back, and with a loud voice glorified God. Luke xvii. 15.

And Jesus answering said, Were there not ten cleansed? but where are the nine? Luke xvii. 17.

9. *Petition:*

Hannah's prayer. 1 Samuel i, ii. 18–21, 1 Kings viii. 22–51.

Memory verse: She . . . prayed unto the Lord, and wept sore. 1 Samuel i. 10.

10. *Intercession:*

Samuel praying for the people. 1 Samuel iii. 19, vii. 1–17.

Memory verse: And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that He will save us out of the hand of the Philistines. 1 Samuel vii. 8.

11. *Confession:*

David and Nathan. 2 Samuel xii. 1–13, Psalms ii. 3, 4, 1 John 8, 10.

Memory verse: And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin. 2 Samuel xii. 13, Psalms li. 2, 3, 4, 10.

12. *Praise:*

David the sweet singer of Israel. Psalms c, Psalms xxiii, Luke xix. 28–40.

Memory verse: Let everything that hath breath praise the Lord. Psalms cl. 6. Serve the Lord with gladness. Psalm c. 2.

FAITH

13. *How a great soldier had faith in God:*

Joshua. Joshua i. 3. v. 6.

Memory verse: Be strong and of a good courage. Joshua i. 6.

14. *A brave boy who won a battle:*

David. 1 Samuel xvii.

Memory verse: And Saul said unto David, Go, and the Lord be with thee. 1 Samuel xvii. 37.

LOVE

15. *The love of friends:*

David and Jonathan. 1 Samuel xviii–xx.

Memory verse: For he [Jonathan] loved him [David] as he loved his own soul. 1 Samuel xx. 17.

16. *Love in self-sacrifice:*

Ruth and Naomi. Ruth i.

Memory verse: And Ruth said, . . . thy people shall be my people, and thy God, my God. Ruth i. 16.

17. *Love in forgiveness:*

The Prodigal Son. Luke xv. 11–32.

Memory verse: I will arise and go to my father and will say unto him, Father, I have sinned against heaven, and before thee. Luke xv. 18.

GIVING

18. *Giving to God's house:*
The building of Solomon's temple. 1 Chronicles xxviii–xxix.

Memory verse: The Lord hath chosen thee to build an house for the sanctuary: be strong and do it. 1 Chronicles xxviii. 10.

19. *A woman who gave all she had:*
Mark xii. 41–44. Also Dorcas: Acts ix. 36–43.

Memory verse: And Jesus sat over against the treasury, and beheld how the people cast money into the treasury. Mark xii. 41.

KINDNESS

20. *A man who returned good for evil:*
Joseph. Genesis xxxvii–xlv.

Memory verse: Overcome evil with good. Romans xii. 21.

21. *The Good Samaritan:*
Luke x. 25–37.

Memory verse: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. Luke x. 27.

RELIANCE UPON GOD

22. *A letter shown to God:*
Hezekiah. Isaiah xxxvii. 14–22.

Memory verse: And Hezekiah went up unto the house of the Lord, and spread it [the letter] before the Lord. Isaiah xxxvii. 14.

23. *The Apostles' choice:*
Acts 1. 14–26.

Memory verse: Thou, Lord, which knowest the hearts of all men, shew whether [which] of these two thou hast chosen. Acts i. 24.

WORK

24. *The work that could not be done alone:* [1]
Nehemiah. Nehemiah i–vi.

Memory verse: The God of heaven, he will prosper us; therefore we his servants will arise and build. Nehemiah ii. 20.

25. *Women workers:*
Exodus xxxv. 25, 26, 35, Proverbs xxxi. 10–31.

Memory verse: She seeketh wool, and flax, and worketh willingly with her hands. Proverbs xxxi. 13, also verse 31.

26. *How a little boy's work was blessed:* John vi. 5–12.

Memory verse: There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many? John vi. 9.

[1] See model lesson on Nehemiah, (p. 94).

SPIRITUAL VISION

27. *The angels' staircase:*
Jacob. Genesis xxviii. 11–18.

Memory verse: And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. Genesis xxviii. 16.

28. *The mountain guard:*
Elisha. 2 Kings 6: 8–23.

Memory verse: And Elisha prayed, and said, Lord I pray thee, open his eyes, that he may see. 2 Kings vi. 17.

29. *A splendid choice:*
Solomon. 1 Kings iii. 5–14.

Memory verse: Give therefore thy servant an understanding heart. 1 Kings iii. 9.

30. *Stephen the first martyr:* Acts vii. 54–60; or
The lifted veil: (St. John) . . . Revelation i. 10–19.

Memory verse: But he . . . looked up stedfastly into heaven. Acts vii. 55.

MODEL LESSON—ADVANCED GRADES

Name of Story: The work that could not be done alone.
Reference: Nehemiah i–vi.
Age: From ten to fourteen.
Time: Twenty minutes.
Apparatus: Plan of Jerusalem in the time of Nehemiah, showing walls, gates, towers, etc. (drawn on blackboard).
Aim: To show that God gives us help when we pray for it.
Previous knowledge: The children will know something of Israel's captivity in Babylon, and of the desolation of Jerusalem, from the story which they will already have had about Daniel (No. 7).
Introduction: Begin by recalling to the minds of the children the facts that they have already learned about the captivity of the Jews in Babylon and about the desolation of Jerusalem.

LESSON STORY

THE RETURN OF THE JEWS TO THEIR OWN COUNTRY

For a long time the Jews lived in this far-off land, working for strangers, hearing always a strange language, and often looking away westward toward the beautiful city Jerusalem, whose walls were broken down.

One day there was great excitement among the Jews. One said to another:

" Have you heard of the command of King Cyrus? "

" Command—command? " they cried. " What command? "

" King Cyrus has commanded the Jews to go away to their old homes, and build the house of God in Jerusalem. He has promised them all the gold which was taken away from God's house to Babylon many years ago. The king has told all the Jews who cannot go to Jerusalem to send gifts and money to pay for the building."

Think of the excitement of the Jews when they heard this command. Who carried them away from Jerusalem? Who was sending them back? What song did they sing about Jerusalem while they were captives? They got ready as quickly as they could, and started on their journey to their old home. It took a long time, for they had to travel many miles. How did they travel in those days? They were all so happy because they were going back to Jerusalem that they thought nothing of the hard journey. After many, many days of traveling they at last reached the city. As soon as possible they began to build the house of God. Although they were a long time building it, it was finished at last, and they settled down in their own country again.

NEHEMIAH, A JEW IN PERSIA

A great many years afterward a new king came to reign in that far-off country where the Jews had spent so many years. He was a kind, good king. He sent up to Jerusalem a great and good Jew named Ezra to teach the people how to worship, how to offer sacrifices, and how to keep the law of God.

This king had so much to do that he did not often think of the city of Jerusalem out in the west, far from his own greater city. This king had many servants. One of these servants was a Jew named Nehemiah, who worked for him night and day. Nehemiah had a happy, though very busy life. People obeyed him and looked up to him, for he was a very good Jew. The king loved him. Nehemiah spent many happy years in the king's palace. But though he was so comfortable and so happy in this palace, he never forgot his own people. He often thought of them off in Jerusalem and wondered how they were getting along. Did he receive letters? Why not?

But one day a messenger came from Jerusalem, and Nehemiah said to him:

" How are the Jews? What is Jerusalem like? "

He was very anxious to know all about his own people. But the messenger did not bring good news. He said:

" The people are very poor, and their enemies laugh at them. The wall of Jerusalem is broken, and the gates are burned."

Why did they have walls around cities? Do you know of any city that has a wall now?

When Nehemiah heard this, he felt very sad. He loved God and he

knew that those people around Jerusalem who were not Jews would be saying:

"Where is your God? You have built Him a temple. Can't He help you to build your city?"

Nehemiah was very sad indeed. For days he could think of nothing but his "brothers and sisters," as he called them, away in Jerusalem, poor and in misery, and Jerusalem itself only a heap of ruins. Day and night he prayed to God for them until at last a wonderful and brave thought came into his heart. He thought:

"I will go and help them, and I will build the walls again, so that they will be safe from their enemies."

But before he could do this, he had to ask the king to let him go. Suppose the king would not let him go? So he prayed to God to help him. Nehemiah did not ask the king at once, but waited for a favorable opportunity.

NEHEMIAH'S REQUEST

It was thought a great honor in the king's palace to wait on the king at meals. The king was a very great man, and people could not speak to him just when they wished. Often they had to wait for months before they had the chance to ask him anything. Nehemiah was longing to tell him about Jerusalem and about his own great desire to go and help the Jews, but he had to wait four whole months before he could do this. Think how impatient and anxious he must have felt. But he waited and waited. At last it was his turn to hand to the king his cup of wine. The king looked at him and noticed his pale, sad face. Then the king said:

"You are not ill. Why do you look so sad?"

Nehemiah's heart beat fast, and he could scarcely speak. Suppose the king should refuse to let him go, suppose he should let slip this one chance of winning the king's favor, suppose——

But Nehemiah knew that there is one King who never keeps us waiting when we want to talk to Him, one King who will never send us away, however often we come. So Nehemiah spoke to God, the King of kings, and asked Him to soften the king's heart. Then Nehemiah told the king all about the unhappy state of things in Jerusalem and said:

"Send me to the city where my father lies buried, and let me build it."

Then the king asked a great many questions and among them how long Nehemiah would be away, and at last gave him leave to go.

NEHEMIAH'S JOURNEY TO JERUSALEM

Nehemiah started off joyfully on his journey to Jerusalem. Day after day he traveled. When he arrived he found the walls in ruins, the gates all tumbled down, the towers just heaps of stones. Why did they have towers on the walls? For lookouts. But Nehemiah was not dismayed. He was thinking, "I will build up the walls and get the people to help."

NEHEMIAH'S MIDNIGHT RIDE

For three days he told no one of the brave thought in his heart. Then one night when every one was asleep Nehemiah got up and called some of his servants. They went out into the streets together, rode out of the ruined gate of the city to see the city walls. [Here show a plan of Jerusalem. Point out the lines of the walls, the many gates. The children will be interested to know their various names.] But the gates were broken down and the walls in ruins. Nehemiah rode right round the city walls. [Describe his route on the plan.] He came out the Valley Gate, went along the walls until he came to the Fountain Gate. Here there was such a heap of ruins that Nehemiah had to dismount and go on foot. On and on he went. It was very quiet and dark; all the people in the city were asleep. On and on through the darkness he went, past the Water Gate, the East Gate, the Sheep Gate; he had ridden right around the city. Now he knew exactly what must be done so that walls of Jerusalem could be built up again. When day came, he called the priests and nobles together and told them his plans.

NEHEMIAH BUILDING THE WALLS

The first thing Nehemiah had to do was to divide the people into groups. Each group was to build the part of the wall nearest their homes. Gradually all the parts would be joined together. Some men had to clear away the rubbish; some had to cut stones; some had to drive them to the right places. All were working hard. Nehemiah rode about to see that everything was done, to cheer the workers on, and to remind them that God was helping them. Each day the gaps in the walls became fewer and fewer, and the walls rose higher and higher.

But there were some people living around Jerusalem who did not like the Jews. When Nehemiah came to Jerusalem and said: "I will build the walls of Jerusalem," they laughed at him, and said:

"What is this thing that ye do?" [Read Nehemiah iv. 1–3, ii. 9.] Nehemiah was not afraid of them. He knew that God was helping him in their work. He bravely answered:

"The God of Heaven, he will prosper us; therefore we his servants will arise and build."

And so the work went on. This made the enemies still angrier. They said:

"We will stop it."

Nehemiah knew that they had said this, but still he kept on. He was not afraid. He asked God to help him and then worked as hard as he could. The enemies of Nehemiah quickly got together an army of soldiers and began to march toward Jerusalem.

When Nehemiah's men saw an army coming, they were afraid. Every one was talking about this army. People who came to Jerusalem brought alarming messages. They said:

"From all parts as we came along we saw our enemies marching up against us."

The builders were so frightened now that they stopped their work. But Nehemiah stood up calm and strong, not a bit afraid. He called out to his men and said:

"Be not afraid of them. Remember the Lord which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and houses."

Then Nehemiah got ready to meet these soldiers who were coming. He ordered half the people to build; half were to be armed in coats of mail, with spears and shields and bows. Every man that was building had a sword at his side, and every man that carried a load also held his weapon in his hand.

Behind the walls stood the rulers and princes to cheer and encourage the people in their work. Nehemiah posted his trumpeter beside him to give him the alarm. So the work went on. They worked and worked. Often they were very tired. They had hardly any time for sleep. [Read Nehemiah iv. 16–18.]

NEHEMIAH FINISHING HIS WORK

At last the work was finished. The walls were built up again. But the gates were not yet made. So they set to work to build these up. Again the enemies tried to stop the work. But all the time Nehemiah was praying to God and saying:

"O God, strengthen Thou my hands."

And God did strengthen his hands and the hands of all the people, for at last, after fifty-two long days, the walls were finished, the gateways set up, and the doors hung on their hinges. Jerusalem was built again. [Read of the great meeting at the Water Gate. Nehemiah viii. 1–8.]

TEMPLE STORIES

WITH CONSTRUCTION OF TEMPLE MODEL [1]

1. *Jesus in His Father's House:* Luke ii. 40–52.
Memory verse: Luke ii. 49. R. V.

This story of Jesus' boyhood recalls the most magnificent building of Jesus' time, the structure most beloved by all the Jews of that day. To it they frequently went. The place is there in Jerusalem to-day, but not the building. It was destroyed about forty years after Jesus' death, and has never been rebuilt.

We are to visit it with Jesus during our Daily Vacation Bible School days and tell many of the stories connected with it. While this is being done, a model of the Temple will be constructed. It will be fine manual work, make real the temple stories, and be of permanent value in the Sunday school.

2. *The Triumphal Entry:* Luke xix. 29–40.
Memory verse: Luke xix. 38.

The best view of Jerusalem and the Temple is from the Mount of Olives at sunrise. Jesus was frequently on the Mount of Olives. From it He entered Jerusalem on Palm Sunday. In telling the stories do not let the temple descriptions spoil the story. Forget the temple and tell the story. This is very imperative.

3. *A Den of Robbers:* Luke xix. 45–46, John ii. 13–22.
Memory verse: Luke xix. 46.

When Jesus visited the Temple He found within the court (Court of Gentiles) a den of robbers. How mean it is to take unfair advantage of others.

By this time the base of the temple model should be ready. This base (four feet square) should be made of pulp board, supported beneath with half-inch boards. Old box material will do. The temple area was about 750 feet square, and therefore the scale will be one inch for fifteen feet both horizontally and vertically. The temple area was surrounded with a wall forty-five feet high. Therefore in our model it will be three inches high. Have it up on the east side by the time of our next story. Use half-inch lumber, letting it drop down over the base. Thus it will look finished and be firm. Just tack, as the porches must be added. Edersheim's "The Temple" (50 cents) will be followed in the model. This book is indispensable. Perhaps the same is true of Russell's

[1] Explanatory note on abbreviations. 9*a* means first part of verse 9; 14*b* means latter part of verse 14. (See "Temple" 50) means p. 50 of Edersheim's "Temple." R. V. means revised version.

" Temple Blocks " ($2.50), W. H. Dietz, Chicago. Hastings' " Dictionary of the Bible " is helpful.

4. *The Beautiful Queen:* Book of Esther.
Memory verse: Esther iv. 14*b*.

The gate at the northeast corner of the temple area was seen from the Mount of Olives. It is the Gate of Shushan (" Temple " 36–41). Of course we must have the story of Esther, who ventured everything for the sake of her people.

5. *Solomon the Wise:* 1 Kings iii. 4–28.
Memory verse: 1 Kings iii. 9*a*.

Dreams are always interesting. Sometimes they affect our lives. This was the case with Solomon. He believed God spoke to him. Was he not right? By the time this story is told, the adjoining walls on the north and south have been tacked into place and Solomon's Porch (" Temple " 45), about 45 feet wide, is constructed. Therefore the story. Use half-inch lumber and nail securely to walls. Leave the wall a little above the roof for railing. Add columns (" Temple " 43).

6. *Building the First Temple:* 2 Samuel vii, 1 Kings v-viii.
Memory verse: 2 Samuel vii. 2.

David's desire, and Solomon's plan and its consummation, including the cedars of Lebanon and the building and dedication of the Temple, is a story that ought to create interest in houses of worship.

7. *The Queen of Sheba:* 1 Kings x.
Memory verse: Matthew xii. 42.

The Royal Porch on the south side was larger and higher than the others (" Temple " 44). The main entrances to the temple area were on the west side toward the city, and the most important of these entrances led directly into the Royal Porch. The approach to this was over the famous Royal Bridge (" Temple " 42) and recalls the story of the Queen of Sheba and the " greater than Solomon."

8. *Making Trial of God:* Matthew iv. 1–11.
Memory verse: Matthew iv. 7.

It is possible that the second temptation of Jesus (" Temple " 41, 38) occurred from a tower on the Royal Porch. We should not needlessly or presumptuously count upon God's special providence and care.

9. *Two Rulers of the Jews:* John iii. 1–16, xix. 38–42, Mark xv. 43.
Memory verse: John iii. 16.

The Hall of Hewn Stones where the sanhedrin met (Hasting's

" Sanhedrin ") was probably the part of the Royal Porch between the two south gates. Indicate this by partitioning off this part of the porch. Tell the story of the two rulers of the Jews who were Christians, secret at first, bold at last, and equal to an emergency.

10. *A Mob after Paul:* Acts xxi. 17 *et seq.*
Memory verse: Acts x. 34*b*–35.

Sometimes the best of men are mobbed. Fanaticism, prejudice, and ignorance are responsible. The Inner Court was surrounded on the three sides of entrance (perhaps the fourth) with a marble screen, $4\frac{1}{2}$ feet high, within which no Gentile entered on pain of death. Hence the story (" Temple " 46). In our model this screen will inclose a space about 34 inches east and west by 17 north and south, and will be about 1 inch away from the west porch and about 3 from the north porch (" Temple " 46).

11. *Ezra the Ready Scribe:* Ezra vii–xi; Nehemiah viii. 10.
Memory verse: Nehemiah viii. 3*b*.

One of the four openings through this screen on the south side led to the Water Gate (" Temple " 53). Before this gate Ezra read the Bible, and the people pricked up their ears. Can we make the boys and girls do the same when we tell our Bible stories? There were also four gates and the main front entrance on the north side. The Beautiful Gate was on the east. The area of the Temple proper was about 200 by 380 feet. It was inclosed by a wall, rising 60 feet above the terrace, or *chel*, that skirted the Inner Court, 15 feet wide and $10\frac{1}{4}$ feet high. There were five elevations from the outer court, namely: to the chel, $10\frac{1}{2}$ feet; to the Women's Court, 9 feet; to the Men's Court, $11\frac{1}{4}$ feet; to the Priests' Court, $1\frac{1}{2}$ feet; and to the House, 9 feet. A total elevation of $41\frac{1}{4}$ feet. On the highest elevation was the Porch of the House, 150 feet high. Keep in mind the total elevation and make your model accordingly (15 feet to the inch) (" Temple " 47–58 and Hastings).

12. *The Lame Man at the Beautiful Gate:* Acts iii. 1, iv. 31.
Memory verse: Acts iii. 6.

The interesting incident of the lame man who got better than he asked for, took place at the Beautiful Gate, the Corinthian brass of which dazzled the eyes when seen from the Mount of Olives (" Temple " 47). Remember that the Temple faced the east, while the main entrances to the Temple area were to the west at the rear of the Temple. This gate was 80 feet high and 60 broad. The others were 45 high by 60 broad.

13. *Abraham the Magnanimous:* Genesis xiii–xiv. 20.
Memory verse: Malachi iii. 8.
Tell the story of Abraham and Lot down to the incident of Melchizedek, King of Salem (Jerusalem), and then let the Temple-builder connect it with the trumpet-like money-chests in the Women's Court (" Temple " 48) and drive home tithing and " more," the widow's two mites (Mark xii. 41 *et seq.*).

14. *The Pharisee and the Publican:* Luke xviii. 9–14.
Memory verse: Micah vi. 8.
The Temple was the house of prayer (Luke xix. 46) and it is quite likely that here in the Women's Court took place the incident that illustrates the kind of praying that is worth while.

15. *Samson the Strong:* Judges xiii–xvi.
Memory verse: Proverbs xx. 1.
In the corners of the Women's Court were chambers (" Temple " 50). One of these was used by the Nazarites. Samson was a life-long Nazarite. The Nazarite did not drink wine or strong drink (Numbers vi. 3).

16. *David and his Harp:* 1 Samuel xvi. 14–23.
Memory verse: Psalm xlv. 1–2.
On the steps leading up to the Court of Israel the Temple Choir sometimes sang (" Temple " 50, 75, *et seq.*). Tell a story of David, the patron saint of Jewish music. Their book of hymns was called the Psalms of David.

17. *The Grateful Leper:* Luke xvii. 11–19, Leviticus xiv. 11.
Memory verse: Luke xvii. 15–16*b*.
Before the Lord in the Gate of Nicanor lepers made their offerings for cleansing. A story of gratitude is always in place. The two courts are separated by a low railing or wall (" Temple " 50).

18. *The Attempt to Sacrifice Isaac:* Genesis xxii.
Memory verse: Exodus xx. 13.
A good place to tell the story of the sacredness of human life as against human sacrifice is while the altar of burnt offering is being constructed. (" Temple " 54, also Hastings). This is beyond the Men's Court and just within the Priests' Court. Remember this is Mt. Moriah.

19. *Forty Years in Tents:* Exodus xxv–xxvi.
Memory verse: Exodus xxv. 8.
Beyond the altar was the laver, and then upon a further rise of solid masonry of 9 feet was the sanctuary itself. Forgetting the porch and

side chambers for the moment, come to that portion that corresponds to the Tabernacle (God's Tent) built in the wilderness and recall the story of its building and the forty years of tenting (" Temple " 55–58). Boys like tenting, and God likes to tent with them.

20. *David and Jonathan:* 1 Samuel xviii–xx.
Memory verse: 1 Samuel xviii. 1*b*.

While building the house or sanctuary itself as best we can, following descriptions, picture, and models (" Temple," Hastings, Russell), we will recall several interesting stories. In the Holy Place (30 by 60) was the shew bread, Leviticus xxiv. 5–9, Exodus xxv. 23. A little incident (Matthew xii. 3–4, 1 Samuel xxi. 1–9) recalls David, and some one tells the story of true friendship.

21. *Rebuilding the Temple:* Ezra iii–vi.
Memory verse: Zechariah iv. 6.

There also was the candlestick (" Temple " 58, Exodus xxv. 31 *et seq.*). A prophet once had a wonderful dream about this candlestick (Zechariah iv.). It referred to Zerubbabel who rebuilt the temple after its destruction by Nebuchadnezzar (2 Kings xxv. 8 *et seq.*). It is a great story of perseverance under difficulties.

22. *Listening to God:* 1 Samuel ii–iii.
Memory verse: 1 Samuel iii. 10*b*.

There also was the altar of incense (Exodus xxx), a symbol of prayer (Psalms cxli. 2, Luke i. 10, Revelation v. 8, viii. 3–4). Forgetting the incense let some one tell that interesting story of the complement of prayer, listening to God. The house (90 by 30 and 90 feet high) is completed. The side buildings, built from the lower level and the porch (150 by 30 and 150 high) will now be added (" Temple " 57). Build of $\frac{1}{2}$-inch lumber and pulp board.

23. *An uncle and aunt worth having:* 2 Kings xi–xii.
Memory verse: Proverbs xxii. 6.

In the porch and the side buildings were rooms for various uses (" Temple " 52–53). In one of these Jehoiada, the high priest, and his wife hid their infant nephew until he was crowned king, and so trained him that when his time came he was a very useful king and repaired the temple.

24. *Finding a Book:* 2 Kings xxii–xxiii.
Memory verse: Deuteronomy vi. 5.

Long afterward the Temple was repaired again by King Josiah, and a book of the law, Deuteronomy, was found. A great reformation took place something like the one in Luther's day when the people " found " the Bible.

25. *A Wrong Idea of God:* 1 Samuel iv.
Memory verse: John iv. 24.

The Holy of Holies was the most sacred place in the Temple ("Temple," 313 *et seq.*). The ark was here from the time the Temple was built until its destruction by Nebuchadnezzar. (Exodus xxv. 10 *et seq.*). Before that it had been almost continuously for four hundred years at Shiloh. There is an interesting story about it that will help us to get the right idea of God.

26. *The Golden Calf:* Exodus xxxii.
Memory verse: Exodus xx. 4–6.

In the ark was Aaron's rod that budded (Hebrews ix. 4, Numbers xvii–xviii). This is the story of the origin of the Aaronic priesthood. A more interesting story, but not so commendable to Aaron, is that of the golden calf. Evidently he reformed.

27. *The Ten Commandments:* Exodus xxxi. 11–18, xxxiv–xxxv.
Memory verse: Exodus xx. 3–17.

The story above is a part of the story of the giving of the ten commandments. This complex story is worth mastering and simplifying. The ten commandments should be memorized by this time. Within the ark were the two flat stones on which the commandments were engraved.

28. *Raining Bread from Heaven:* Exodus xvi.
Memory verse: Matthew vi. 11.

The ark also contained a pot of manna. The story of its bestowal teaches gratitude for daily blessings and regard for the Sabbath, two much-needed lessons.

29. *No More Temple:* Mark xiii.
Memory verse: Revelation xxi. 22.

The Temple was destroyed in 70 A.D. as Jesus predicted, and was never rebuilt. That kind of worship was no longer needed (John iv. 19 *et seq.*). From Bible dictionary, commentary, general history, or from Josephus himself get a description of the siege and destruction of Jerusalem.

30. *The Temple of the Body:* John ii. 19–21, 1 Corinthians iii. 16–17, vi. 19–20, 2 Corinthians vi. 16, Ecclesiastes xii. 3–7.
Memory verse: 1 Corinthians iii. 16.

The care and use of our bodies, the real temples of God, furnish a fitting close to the Temple Stories. By this time the model is completed, painted, and gilded, and ready to be a permanent piece of the Sunday school equipment. Consult "The Man Wonderful."

STORY-TELLING TRIP THROUGH PALESTINE

WITH CONSTRUCTION OF PULP MAP

1. *With Paul on a stormy sea:* Acts xxvii–xxviii.
Memory verse: Acts xxvii. 25.
The Mediterranean and its shores teem with historical interest. The stop at the island of Melita is due solely to its connection with the shipwreck of Paul. Tell the story and consider the secret of his courage.

2. *The man who dared to stand alone:* 1 Kings xviii.
Memory verse: 1 Kings xviii. 21.
Mt. Carmel (1742 feet) is the first glimpse of Palestine. Haifa, the harbor at the foot of this mountain, is reached in the morning, and the first day in Palestine is spent on the mountain made famous by the fearless prophet. (Leary, 188 *et seq.*)

3. *The bravest three hundred:* Judges vii.
Memory verse: Judges vii. 2*b*.
The train for Damascus leaves before daylight the next morning, crosses the plain of Esdraelon, leaves Nazareth to the north, and, entering the valley between little Hermon and Mount Gilboa (1717 feet) soon passes by Gideon's fountain. The greatest battle-field of the world has been traversed. (Leary, 157 and Hastings' Herod.)

4. *The man who kicked against the goad:* Acts ix, xxii, xxvi.
Memory verse: Acts xxvi. 14.
Reaching the Jordan, the railroad passes up to the foot of the Sea of Galilee and then enters the old trail toward Damascus, a gorge of grand scenery, goes east to connect with the road from Damascus to Mecca at Edrei, but later returns to the old trail in time to pass by the probable scene of Paul's conversion. Mt. Hermon (9200 feet) is always in view.

5. *The girl that told and the man that obeyed:* 2 Kings v.
Memory verse: 2 Kings v. 13.
Two nights and a day are spent in Damascus (Hastings). Of course we will not forget the story of haughty Naaman and his thoughtful Israelitish slave girl. A trip by rail to Baalbec and Beirut, and by caravan to Nineveh and Babylon are enticing, but in the morning we must return to the foot of the Sea of Galilee.

6. *Fishing for fish and folks:* Matthew iv. 18–22, John xxi.
Memory verse: John ii. 19.
Two nights are spent at Tiberias and the day between is spent on

the Sea of Galilee (680 feet below sea level). (Leary, 123 *et seq.*, 184 *et seq.*). Lake Huleh (sea-level) is 9 miles north, and Mt. Hermon, with the sources of the Jordan, 15 miles further. Many incidents in the life of Jesus occurred around this sea. Tell the fishing stories.

7. *A sick man and his friends:* Mark ii. 1–12.
Memory verse: Matthew vii. 12.
At the ruins of Capernaum many incidents are recalled, but the healing of the man with palsy is told, and friendship is the thought. We return to Tiberias.

8. *The Sermon on the Mount:* Matthew v–vii.
Memory verse: Quotations from memory.
The next morning a daybreak tramp is taken to the medicinal springs, after which the caravan trip to Nazareth and Jerusalem is begun. On the highlands above Tiberias are the Horn of Hattin, where Jesus preached the Sermon on the Mount. (Hastings' Tiberias and Leary, 179–185).

9. *The Sabbath custom:* Luke ii. 40–52, iv. 16–30.
Memory verse: Exodus xx. 8.
After lunch at Cana, Nazareth is soon reached. Here the afternoon and night is spent. The boyhood of Jesus is a place of tenderest interest. See especially the spring and the hill (Leary 175 *et seq.*).

10. *Soldiers of the Cross:* Matthew xvi. 24.
Memory verse: Matthew xvi. 24.
A long day's ride begins the next morning. Soon Mount Tabor (1800 feet) is reached. Here are some interesting ruins of Crusade days (Leary, 162 *et seq.*). Why not recall the days of the Crusades (any good history) especially the Children's Crusade, and give by contrast some better ways to be soldiers of the cross?

11. *Joseph and his brothers:* Genesis xxxvii.
Memory verse: Genesis xlv. 5.
During the day Nain, Endor, and Shunem are visited, little Hermon and Gilboa are passed. Lunch is taken at Jezreel, and Engannim is reached by night (Leary, 161). The next forenoon early Dothan is reached (Leary, 157 *et seq.*). The hate for Joseph was fearful, but God overruled.

12. *Afraid to keep a secret:* 2 Kings vii.
Memory verse: 2 Kings vii. 9.
Samaria is reached in time for lunch. At this historic spot are imposing ruins and a squalid village (Leary, 154 *et seq.*).

13. *Reading and heeding the Bible:* Joshua viii. 30–35, Matthew vii. 24–27.

Memory verse: Psalms lxix. 105.

The night is spent at Shechem, ten miles southeast. (Leary, 149 *et seq.*). In the narrow pass to the east is where Joshua read the law. On the lower shoulder of Mount Gerizim (2848 feet) is the Samaritan village and synagogue beside the ruins of their temple. Here is an opportunity to impress Bible reading and heeding.

14. *What's in a name:* Genesis xxxii. 24–32.

Memory verse: Genesis xxxii. 30*b*.

The next morning the journey is continued. Two miles east is Jacob's Well (John iv.) (Leary, 151 *et seq.*). From the top of Mount Gerizim the fords of the Jabbok beyond Jordan can be seen, where took place Jacob's great religious experience which gave him a new name and a new life.

15. *The boy that listened to God:* 1 Samuel i–iii.

Memory verse: 1 Samuel iii. 10*b*.

Shiloh is 10 miles south of Jacob's Well and 2 miles east of the main road. This was the home of Eli and Samuel and the resting-place of the ark for three hundred years (Leary, 148). God speaks to many people who do not realize it.

16. *A famous stopping-place:* Genesis xii. 8, xiii. 3–4, xxviii. 10–22, *et al.*

Memory verse: Psalms xxiii.

Nine miles farther and past Gilgal is Bethel (3370 feet). (The house of God) a famous stopping-place and the home of Jacob. The house of the Lord is a good dwelling-place.

17. *Solomon the Temple-Builder:* 1 Kings v-viii.

Memory verse: 2 Corinthians vi. 16.

The first view of Jerusalem is just south of Bethel (Leary, 91). Jerusalem (2500 feet) is entered in the morning. The Damascus road touches the city at the northeast corner, but entrance is made either at the Damascus Gate or at the Jaffa Gate (Leary, 16, 101). This is the Temple City.

18. *The saving of Isaac:* Genesis xxii. 1–14.

Memory verse: Exodus xx. 13.

The Temple was built on Mt. Moriah, where Abraham learned that God was not pleased with human sacrifice. The Mohammedan Mosque of Omar now occupies the spot (Leary, 65–73).

19. *Jesus in His Father's house:* Luke ii.
Memory verse: Luke ii. 49 R. V.
A visit to the Mosque of Omar will recall many Biblical incidents, but none more vividly than the interesting one of the boy Jesus. Naturally He would be in His Father's house.

20. *The first Good Friday and the first Easter:* Last Chapters of the Gospels.
Memory verse: John iii. 16.
Among the many places of interest in Jerusalem (recount some of them) none is more interesting than the Church of the Holy Sepulcher, and the traditional sites of both Calvary and the tomb. Tell the story of the crucifixion and the resurrection.

21. *A friend in need is a friend indeed:* Luke x. 25–37.
Memory verse: Luke x. 27.
The first side trip out of Jerusalem is to Jericho, down one day and back the next. The road leaves St. Stephen Gate, bends southward around the Mount of Olives and then northeast through deep gorges (3500 feet in 20 miles). The Good Samaritan Inn is about half-way down.

22. *A blessing in disguise:* Luke xix. 1–10.
Memory verse: Luke xix. 10.
Jericho (Leary, 132 *et seq.*) provides several good stories (see Joshua ii, v, 2 Kings vi. 1–17). Perhaps tell them all. The story of the short man is the best.

23. *Sent to baptize:* Matthew iii.
Memory verse: Matthew iii. 15*b*.
Six miles away is the ford of the Jordan. The story of John the Baptist is good, so also is " Dry Shod " (Joshua iii) (Leary, 122–131).

24. *The lowest spot on earth:* Genesis xiii, xviii, xix.
Memory verse: Genesis xiii. 8*b*.
The Dead Sea (Leary, 132–141) is 1292 feet below sea-level. Near hear were Sodom and Gomorrah. Tell the story of short-sighted Lot and his magnanimous uncle.

25. *Seeing the promised land:* Deuternomy xxiv, Numbers xxx. 1–13.
Memory verse: Matthew v. 16.
Mount Nebo, rising 2643 feet above the Dead Sea, recalls the stories of Moses. Perhaps that tragic one that gave him a look only at the promised land had best be told. Always give God the glory.

26. *The first Christmas night:* Luke ii.
Memory verse: Luke ii. 14.

No one would visit Jerusalem without taking a side trip to Bethlehem (Leary, 16 *et seq.*, 39 *et seq.*) the birthplace of Jesus and the scene of the story of Ruth. Tell either or both. The mountain above Bethlehem is 3260 feet.

27. *Hale and hearty at eighty:* Numbers xiii–xiv, Joshua xiv.
Memory verse: Joshua xiv. 9*b*.

Hebron 14 miles farther (Leary, 27 *et seq.*, 51 *et seq.*) was the home of Abraham and Caleb. Tell the story of the spies. The mountain above Hebron is 3300 feet.

28. *The peaceful well-digger:* Genesis xxvi. 12–23.
Memory verse: Matthew v. 9.

In imagination the trip will be extended to Beersheba, the home of Isaac the Peaceful, and then on and on two hundred and fifty miles to Mt. Sinai (Leary, 28). Some other time we may take a story-telling trip through the wilderness from Egypt to Canaan, but not now.

29. *A dream that helped to change the world:* Acts x.
Memory verse: Acts x. 34*b*.

The trip from Jerusalem to Joppa (Jaffa) is by rail (Leary, 14). Before taking the boat that has come down from Haifa, recall the significant dream of Peter at Joppa.

30. *Running away from God:* Book of Jonah.
Memory verse: Mark xvi. 15.

Missionaries for Nineveh, instead of bullets, did not please Jonah, and he tried to run away from God by taking ship at Joppa. But a missionary he had to be. May we be more fortunate than was he in our homeward trip and better Christians on account of our story-telling trip to Palestine.

SUGGESTIONS

Considerable drill on the geography of Palestine will be interesting and profitable.

The danger of this setting of Bible stories is that the trip idea will demoralize the story. Keep them separate. One person should do all the trip work. Others may tell the stories. When you have led up to the story, forget the trip, and just tell the story.

Leary's book "Real Palestine of To-day" ($1.00. McBride, Nast & Co.) is indispensable. Stewart's "The Land of Israel" (Revell) is helpful. Hastings' "Bible Dictionary" and encyclopedias give much information. Henderson's "Palestine" (T. & T. Clark)

is very helpful. Stereopticon slides of Palestine will add interest and Stereoscopic Views (Underwood and Underwood, New York) are a great help.

The construction of a pulp map of Palestine gives manual work, adds interest, and provides a valuable addition to the equipment of the Sunday school. Its construction is quite easy. Make a base of pulp board (your paperhanger has it) about 4 feet by $2\frac{1}{2}$ feet, three-ply thick. Trim with a 2-inch riser around edge and a piece of molding to finish. Cut out a generous section of the top layer of board to furnish level for Sea of Galilee and two layers for the Dead Sea. Fasten the three-ply firmly together around this Jordan depression. Copper rivets are good. Mount Hermon will barely be included in the northeast corner, and Gaza and Beersheba in the southwest. The scale is about thirty miles to the foot horizontally, and $\frac{1}{2}$ inch per thousand feet vertically. Good pulp is made from old newspapers to which has been added a little paste. The pulp can be added day by day as the story proceeds. Underwood's stereograph of the relief map of Palestine (No. 10852) is indispensable unless one has a relief map as a model.

FIFTY BIBLE STORIES, WITH REFERENCES TO AUTHORS WHO HAVE TOLD THEM WELL

1. *How the World was Made* (Genesis i. 2).
   Ref.—" World Stories Retold," by W. J. Sly, pp. 115–116.
   " Tell Me a True Story," by Mary Stewart, pp. 15 f.

2. *The Great Chief* (Genesis xii. 1–10, Joshua xxiv. 2).
   Ref.—" Old Stories of The East," by J. Baldwin, pp. 27–30.
   " Graded Bible Stories," by Mutch, pp. 251 f.

3. *Lot and His Uncle* (Genesis xiii. 1–18).
   Ref.—" The Garden of Eden," by Hodges, Chap. 3.
   Mutch, pp. 89–90.
   Sly, p. 121.

4. *Kindness to Strangers* (Genesis xviii. 1–33).
   Ref.—Baldwin, p. 31–36.
   Mutch, p. 49.

5. *Giving up Isaac* (Genesis xxii. 1–24).
   Ref.—Baldwin, p. 36–39.

6. *God Caring for Ishmael* (Genesis xxi. 9–21).
   Ref.—Mutch, p. 37.

7. *A Devoted Servant*, or *Finding a Wife for Isaac* (Genesis xxiv. 1–67)
Ref.—Baldwin, pp. 39–50.
Hodges, Chap. 4.
Mutch, p. 75.
Sly, p. 122.
Stewart, p. 38.

8. *Two Brothers Making Up* (Genesis xxxi-xxxiii).
Ref.—Junior Bible, Part I, Lesson 7 (Completely Graded Series).
Davidson, Gladys. "The Old Test. Story Told to the Young," p. 61.

9. *The Boy Dreamer* (Genesis xxxvii. 1–10).
Ref.—Baldwin, p. 51.
Davidson, Chap. 9.
Murray, p. 67 f.
Mutch, p. 279 f.
Stewart, p. 48.

10. *The Dry Well* (Genesis xxxvii. 12–36).
Ref.—Davidson, p. 70–72.
Baldwin, p. 58.
Murray, p. 68–71.
Stewart, p. 53.

11. *Joseph the Trusty and His Friends* (Genesis xxxix. 1–6, 20–23; xl. 1–23).
Ref.—Davidson, p. 73–76.
Murray, p. 71–74.
Mutch, p. 282–286.

12. *The Master of Egypt* (Genesis xli).
Ref.—Baldwin, p. 67–77.
Davidson, p. 76–79.
Murray, p. 74–76.
Mutch, p. 286–289.
Stewart, p. 56.

13. *The Dreams Come True* (Genesis xlii–xlvi).
Ref.—Baldwin, p. 77–87.
Davidson, p. 79–86.
Murray, p. 76–87.
Mutch, p. 289–298.
Stewart, p. 59.

14. *The Babe in the River* (Exodus ii).
Ref.—Murray, pp. 134–144.
Mutch, p. 30 f.
Sly, p. 128 f.
Stewart, p. 64.

15. *Moses the Leader* (Exodus iii. 12, 34–39; xiii. 20–22).
Ref.—Stewart, p. 68.

16. *The Birthday of a Nation* (Exodus xii).
Ref.—Mutch, p. 332.
Murray, p. 114–123.

17. *The Boy Samuel* (1 Samuel i. 2; 1–11, 18–21; iii. 1–10).
Ref.—Sly, p. 130.
Stewart, p. 82.

18. *Caleb's Scouting Party* (Numbers xiii, xiv).
Ref.—Mutch, p. 354–357.

19. *The Taking of Jericho* (Joshua i, ii, v. 13–27).

20. *A Woman Who Led Her People to Victory* (Judges iv. 5).
Ref.—Baldwin, pp. 128–139.
Mutch, pp. 385–388.

21. *Gideon's Soldiers* (Judges vii. 1–8).
Ref.—Mutch, pp. 174–175.

22. *David and His Brothers* (1 Samuel xvii. 17–30).
or
David the Shepherd Boy (1 Samuel xvii. 34–37).
Ref.—Mutch, p. 126 f.
Stewart, p. 91.

23. *David and the Giant* (1 Samuel xvii).
Ref.—Murray, pp. 52–61.
Mutch, p. 127 f.
Stewart, p. 100.
Cragin, " Old Testament Stories," pp. 73–78.

24. *A Prince who Loved a Rival* (1 Samuel xviii. 1–4; xix. 1–7 xx. 32–42).
Ref.—Mutch, pp. 129–130, 132.
Sly, p. 135.
Cragin, pp. 87–92.

25. *The Great Ship* (Genesis vi. 5–22, vii. 1–8, 19).
Ref.—Hodges, Chap. on " Noah's Ark."
Murray, pp. 22–28.
Mutch, pp. 155–157.

26. *The Bow of Promise* (Genesis viii. 20–ix. 19).
Ref.—Mutch, pp. 157–159.
Sly, p. 119.
Stewart, p. 27.

27. *The Prophet Who Warned a King* (1 Kings xvi. 23–xvii. 24).
Ref.—Cragin, pp. 146–151.
Junior Bible, 2d Year, Lesson 49.
Mutch, pp. 430–431.

28. *A Man Who Stood Alone for God* (1 Kings xviii).
Ref.—Cragin, pp. 161–169.
Junior Bible, 2d Year, Lesson 50.
Murray, pp. 161–166.
Mutch, pp. 431–433.

29. *Job in Trouble* (Job ii. 7–13).
Ref.—Mutch, pp. 133, 134.

30. *Job's Happy Days* (Job xlii. 7–15).
Ref.—Mutch, p. 134, 135.

31. *A Little Captive Maid Who Helped Her Master* (2 Kings v).
Ref.—Murray, pp. 144–153.
Mutch, pp. 192–195.
Sly, p. 141.

32. *The Devoted Daughter-in-Law* (Ruth).
Ref.—Murray, pp. 95–104.
Mutch, pp. 79–83.
Sly, p. 131.
Stewart, p. 87.

33. *Mordecai and His Cousin* (Esther).
Ref.—Murray, pp. 104–114.
Mutch, pp. 237–248.
Sly, p. 147.

34. *The First Christmas Day* (Luke ii).
Ref.—Sly, p. 150.
Stewart, p. 150.

35. *The Visit of the Wise Men* (Matthew ii. 1–12).
Ref.—Sly, p. 151.
Stewart, p. 153.

36. *The Little Boy Jesus* (Matthew ii. 1–12, 19–23; Luke ii. 40–52).
Ref.—Mutch, pp. 464, 465.
Sly, p. 152.
Stewart, p. 162.

37. *Respect for God's House* (John ii. 13–16, Matthew xxi. 12–15).
Ref.—Mutch, pp. 55, 56, 472, or Sly, p. 129.

38. *Jesus Going to Church* (Luke iv. 14–18).
Ref.—Mutch, p. 56.

39. *Jesus the Carpenter* (Mark vi. 3, Luke iv. 31–41).
Ref.—Sly, p. 157.
Stewart, p. 166.

40. *The Children's Friend* (Matthew xix. 13–15).
Ref.—Sly, p. 161.
Stewart, p. 177.

41. *Through the Roof to the Doctor* (Mark ii).
Ref.—Murray, pp. 129–134.

42. *A Boy's Lunch Basket* (John vi. 1–14).
Ref.—Mutch, p. 36.
Sly, p. 164.
Stewart, p. 207.

43. *The Good Samaritan* (Luke x. 25–37).
Ref.—Mutch, p. 71.
Sly, p. 167.
Stewart, p. 217.

44. *The Prodigal Son* (Luke xv).
Ref.—Mutch, p. 100.
Stewart, p. 193.

45. *The Dwarf in the Mulberry Tree* (Luke xix).
Ref.—Mutch, pp. 43, 226.
Sly, p. 166.

46. *The Cripple at the Beautiful Gate* (Acts v. 1–10).
Ref.—Mutch, p. 59.
Sly, p. 174.

47. *The Triumphal Parade* (Mark xi. 1–11).

48. *The First Easter Day* (John xix. 25–27, xx).
Ref.—Sly, p. 172.
Stewart, p. 227.

49. *A Famous Shipwreck* (Acts xxi).
Ref. Murray, p. 166–174.
Sly, p. 177.

50. *The Runaway Slave* (Philemon).
Ref.—Mutch, p. 73.
Murray, pp. 197–205.
Sly, p. 179.

HEALTH SUGGESTIONS AND FIRST-AID LESSONS

" Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? " 1 Corinthians iii. 16.

There is no asset so valuable as good health for boys and girls and for men and women. Many of the laws given by Moses to the children of Israel were undoubtedly health regulations.

The buoyance of childhood, the enthusiasm of youth, the ambition of adolescence, result largely from good health. The ability to think right, both concerning things present and things to come, depends very much on the condition of one's health. This is the reason for presenting these health talks in conjunction with a series of Bible stories. We believe Bible truth will find a more permanent lodgment in the heart and mind of a healthy boy or girl. It is difficult to teach a boy or girl to pray reverently, " Create in me a clean heart, O God," if he or she has never learned the real value of clean hands, clean nose, and clean face. " Cleanliness is indeed next to godliness."

KEEPING THE HOUSE CLEAN

HOUSES ARE MADE DIRTY BY

1. Dust.

What is dust? Dust contains finely divided particles of dead matter in which are myriads of germs.

2. Untidy children in the house.
3. Bugs, cockroaches, and flies.
4. Poor ventilation in (*a*) Sleeping-rooms.
   (*b*) Living-rooms.
   (*c*) Toilet rooms.

HOW TO KEEP THE HOUSE CLEAN

1. By keeping the dust out.
   (*a*) It is necessary to sweep under the bed, under tables, in the corners. Dust gathers most in these out-of-the-way places. It is just as dangerous to have dust under the bed as to have it on the dining-room table.
   (*b*) The dusting-rag should be used, and one should go over all the furniture in living-rooms every day and wipe it off. Once every week unused places should be cleaned out.
2. Children can help keep the house clean by being tidy.
   (*a*) They should have a place to hang their clothing.
   (*b*) They should be careful about making dirt for mother to clean up.

(*c*) They should not spit on the floor.

(*d*) They should keep books and playthings in their proper place. "A place for everything and everything in its place."

3. Bugs, cockroaches, and flies.

These are all dangerous, as they are known to carry disease from one person to another.

(*a*) Bedbugs. They live in the cracks in the bedstead, under the wall-paper, and in the little crevices of the mattress. Kerosene oil poured in the cracks of the bedstead and along the slat boards will kill or drive away the bugs. This should be repeated five or six times for a couple of weeks. The bedding should be aired daily.

(*b*) Cockroaches. These only live in damp places. If there are such places, they should be made dry. Leaks should be stopped up. Chlorid of lime should be sprinkled in all damp places. Powdered borax should be placed where cockroaches go into cracks, etc.

(*c*) Flies. These are very dangerous, as they come directly from a sick room near by and fly in on the dinner-table and leave the germs that they got at the sick room on the meat and vegetables. Flies should be kept out by screens of various kinds. They may be kept away by keeping the rooms darkened. Garbage should be covered up, as it attracts them.

4. Ventilation.

(*a*) Sleeping-room. This room should be carefully arranged. The windows should be lowered from the top and raised from the bottom. The inside doors should be kept open. On rising, the bedding should be placed by the window and aired for at least half an hour. The bed should not be made as soon as its occupant gets up. The room, during the day, after being thoroughly aired and sunned, should be shaded, so that it will be cool in the evening for sleeping.

(*b*) The living-rooms. These rooms should be kept wide open and well aired. Various experiments should be tried to find the way in which the air circulates best.

(*c*) Toilet-room. This should be kept dry and as well ventilated as possible. A pail of lime water should be in every toilet, and the bowl should be flushed with it at least once every day. Dry lime may be sprinkled in corners, if the room is not perfectly dry. Toilet rooms should never be dark, sunless rooms.

KEEPING THE BODY (THE SKIN) CLEAN

The children already have been taught the uses of the skin in the public schools. Some questions will reveal the extent of this knowledge.

Four chief uses of the skin:

1. Protection and beauty.
2. Contains the organs of touch.
3. Heat regulation.
4. Excretion.

Why keep the body clean:

1. So that it may act well as a protection. The skin should be kept as free from cuts and scratches as possible. Every break in the skin is like a door left open for a thief to come in and steal the health. If dirty, it becomes unhealthy, diseased, and cannot act as a protection.

2. Because it contains the touch organs. Speak of Helen Keller and what she has been able to learn through her skin. Many businesses require a delicacy of touch. Sewing with silk requires smooth finger-tips and hands.

3. Unless the skin is clean, it cannot carry on heat regulation, which protects us from sunstroke and heat prostration and many other sicknesses.

4. In order that proper excretion may take place. The skin may be likened to a sewer system. It is estimated that the skin contains so many little ducts, that, if they were placed end to end, they would reach 28 miles. There are thousands of little canals, and they carry water and many other things away from the body, which, if retained, will cause sickness. We must bathe in order that these ducts may be kept open, and that the refuse that they pour out on the skin may be cleared off.

How to keep the body clean:

1. The face: This is one part that people judge by. It is the part upon which the little canals pour out their refuse, largely an oily substance. It should be washed at least twice every day, once with warm water and soap to cleanse it, once with cold water for invigoration. Will soap hurt the face? Will cold water hurt the complexion? Should one steam the face?

2. The hands: They are another part by which people judge. It is a tremendous problem to the average boy. A combination which will win is water, soap, hand scrub, and pride. The first three are easy; the problem is to obtain the fourth. It is necessary to prove that it is worth while.

Keep the hands soft. A little glycerin rubbed on after washing will keep them nice and soft.

3. The nails: The facility with which they take up dirt is remarkable. If the finger-nails are not necessary for work they should be cut short. If necessary to have the nails long, clean them often; this can be done with some blunt instrument that will not injure and tear the skin under the nail.

4. The hair: Every one should take pride in her hair. Its purpose is to adorn the person as well as to offer protection against bumps and against change of temperature. It is like a great forest of countless trees. Each tree has soil to grow in, and it depends on this soil whether the forest remains.

A brush with not too stiff bristles and a comb with dull teeth should be used. Shampooing the hair is a good practice. The main object is to keep the skin clean and loose over the scalp. The scalp sheds its skin in flakes which we call dandruff. The hair should be brushed until no dandruff comes out, but not until the scalp feels sore.

5. The body: Kinds of baths.

(*a*) Cold in the morning to refresh one. The habit is a good one and wards off colds.

(*b*) Warm bath at night for weariness, muscle pain, nervousness, cramps, and sleeplessness.

(*c*) A sponge bath. Available for every one.

(*d*) Sea baths, best time just before meals or three hours after meals. It is not well to stay in when the finger-tips get blue and the teeth chatter.

EYES

Importance of the eyes:

The farther we see, the wider is our world. A near-sighted person has a small world.

Care of our eyes:

Most injury comes to the eyes from using them improperly. Reading without a good light, in the evening before lamp is lighted, by a flickering gas-jet, on moving trains and street-cars, is bad. Reading for more than two hours without giving eyes a rest is bad. Too strong a light should be shaded. Light should come from over either shoulder, never from directly in front. Try various positions till you get one where the light will not shimmer on the page. If when you waken in the morning your eyes water or feel stiff, something is wrong.

If there is trouble with the eyes, the first thing is to stop using them much or to secure a better light. An eye-wash of boric acid is one of the best things. It should be dropped in three times a day. The eyes should not be washed with warm water, it does not strengthen them. Cold applications will greatly relieve inflammation.

Black eye:

This means that blood has settled in the soft tissues about the eye. Put on cold application to stop blood; twelve hours later put on hot applications to absorb blood.

Foreign bodies in the eye:

The best thing is to wink a number of times. Pressing with the finger imbeds the particles in the soft lining.

If winking gives no relief, then the upper lid may be pulled down over the lower. The eye should be gently stroked toward the inner angle.

If great pain comes from the presence of a foreign body, very cold applications may be applied, and the doctor's aid sought.

EARS

External injuries:

The ear is a hard organ to keep clean, as it has many creases.

If it is frost-bitten, rub it with snow and it will thaw gradually.

If foreign bodies get in the ear, the head should be tipped to one side. The ear should be pulled outward, upward, and backward. Rub in front of the ear. Open and close mouth often. If these methods fail, a doctor's aid should be invoked, as much damage comes from inserting various instruments into the ear. A live insect, continually buzzing, gives a most agonizing sensation. To stop this, pour into the ear some olive oil or water from a teaspoon.

Internal injuries:

Ear-wax is a natural product, but naturally disposed of if everything is normal. Nature has her own method of passing it out. It is dangerous to use a toothpick, hairpin, or lead pencil. It is not necessary to fill the ear with water when washing.

In case of earache, do not put the core of a hot, boiled onion in the ear. Do not pour in hot water. Heat is a good remedy, but not applied thus. It is best to apply heat in form of a hot-water bottle or by gently pouring water into the ear, allowing it to flow out at once. After washing it should be dried with cotton and plugged up.

NOSE

This is an important organ, for it warms and moistens the air we breathe, and removes much dust from the air,

Clean externally:

It is a very bad thing for a child to have an unclean nose; it is as bad as dirty hands.

Clean internally:

So that air may pass through. If the nose is clogged up, boys and girls become mouth-breathers, and thus breathe in many germs which would not get in through the nose, and contract such diseases as pneumonia, influenza, tuberculosis.

If the nose is not clean internally, a very bad odor comes from the breath.

Care of the nose:

1. It should never be closely held by a handkerchief and blown.
2. Water should not be snuffed up with force.
3. One should not pick at the nose. It is the cause of nose-bleeds, and is a bad habit.
4. A spray of boric acid will often clear up a mild catarrh.
5. A little vaseline will dissolve the crusts which collect and keep the child from picking at the nose.

THE MOUTH

The tongue:

It is a good indicator.

If coated it means a disordered digestion, as does also a bad taste in the mouth.

Foul breath:

This may come from the nose, an unclean tongue, and tonsils, or decaying teeth.

Thumb-sucking is a bad habit, as it deforms the bones and gives an idiotic appearance to a child.

TEETH

Their proper use:

They are to chew food, not to act as a hammer for cracking nuts, or as a pair of scissors for cutting things. They are not meant for chewing gum. Teeth are worn out by this habit. They should be kept clean. If not, they give a bad odor to the breath; they become decayed by the action of germs which grow on pieces of food caught between the teeth.

Care of teeth:

They should be brushed regularly after meals with a good bristle brush, with either plain water or tooth-powder.

The mouth should be rinsed, and may be sprayed with boric acid.

EATING CLEAN FOOD AND EATING IT PROPERLY

In general:

Food gives nourishment to the body. In order that the body may grow, and that boys and girls may become men and women, they must eat food.

Clean food will help to make healthy, clean boys and girls.

How foods become unclean:

Foods spoil if not properly taken care of.

1. Milk sours, fruit decays, bread mildews, meat becomes tainted, all because certain germs grow in these foods when exposed to the air in warm rooms. The reason they don't spoil in the refrigerator or ice-box is because the temperature is so cold that the germs will not grow in it.

2. Foods also become unclean by coming in contact with flies. Flies carry disease from some sick-room and give it to you by leaving the disease germs for you to eat. Typhoid fever is given in this way.

3. Certain foods are unclean, because they are eaten uncooked, and the germs originally on them when growing on land or water have not been killed by the cooking. For example, oysters, clams, lettuce, celery.

How to keep the food clean:

An ice-box is necessary, or the food should be bought shortly before cooking from some grocer or butcher who keeps it on ice. This should be done particularly with meat and milk.

2. Bread should be kept in a dry place, preferably a jar or tin box. Dampness causes it to become moldy. Dryness never hurts it.

3. All the food should be kept covered and away from flies.

4. All foods should be cooked particularly during summer, as this is the time of typhoid fever, and cooking kills the germs. All water for drinking should be boiled during the summer.

Kind of food:

Less food is required in summer than in winter, as there is less necessity for heat-production. Therefore sweets and fats, which are the best heat-producers, should be limited during the summer.

1. For babies under one year, milk, properly diluted with boiled water and lime-water. The doctor should determine this.

2. For children from one to ten, milk, oatmeal, cereals of all kinds, bread, potatoes, cooked fruits, eggs (soft boiled), meat once a day. They should be given no tea, no coffee, no beer.

How to eat food properly:

1. Meals should be regular.

2. Meals should not be hurried.

3. The food should be properly chewed.
4. Moderation in eating should be exercised.
5. Food should not be eaten before going to bed.
6. Table manners should be observed.

HOW TO KEEP THE LUNGS CLEAN

Mechanism of breathing:

1. Air and blood come close together.
2. More air, better blood.
3. The lung is like a great surface; if spread out it would cover many square yards.

Lungs get dirty:

1. By breathing air containing dust, bacilli in dust, tobacco smoke, or too little oxygen.
2. By the chest becoming deformed (round shoulders, chicken breast), so that the lung cannot work.

How to keep the lungs clean:

1. Nature's method.
   (*a*) Air as it is breathed is warmed, moistened, purified.
   (*b*) If anything gets in the bronchi, it is brought back to the throat or is gathered up and deposited in storehouses (glands).
   (*c*) If too much gets in to be carried away, or if our body is too weak to supply these white blood-cell workers, then it remains in the lungs, and we get diseases, like pneumonia, influenza, tuberculosis.

How to help nature keep our lungs clean:

1. A good chest capacity should be developed.
2. Plenty of good air should be breathed in.
3. Dust should be avoided as much as possible. Dust carries germs. Speak about spitting signs.
4. Air should be breathed through the nose.

Demonstration of chest gymnastics:

1. Deep-breathing exercises.
2. Extra muscular movements.
   (*a*) Back of hands over heads.
   (*b*) Fist in armpits.

TAKING CARE OF THE SICK AT HOME

Boys and girls may become little nurses.

What to do for the sick:

The best room in the house, even if it is the parlor, should be given them. A good room for the sick should be:

(*a*) Sunny.
(*b*) Easily ventilated.
(*c*) Easily cleaned after the person becomes well. This means that there should be but little furniture in the room, few hangings, no books, or other material that will spoil when the room is fumigated.

2. A good bed should be arranged. The best bed is a spring bed with a mattress. A feather bed is not good for a sick person. Bedding should be clean. Sheets should be changed often. A sick person should have a bedroom alone.

3. The sick-room should be kept quiet. The children can help here very much. Doors should not be slammed; no loud talking, no quarrels should take place. If it is mother who is sick, the children should not bother her with their troubles.

4. The sick one should have some one near who can do little things. Here is where boys and girls can become real nurses. They can run errands, give drinking water, and often pour out medicines; at any rate they can watch the clock, so that medicine will be taken on time.

5. Sick children like to be read to. Children can read stories. The sick should be given time for napping during the day.

6. The sick-room should be kept tidy. Every day it should be thoroughly ventilated. If persons can be moved, they should go to another room while their room is swept and aired.

7. If the person is able, some time every day should be spent in the sunshine in the park or on the roof.

8. All the things from the sick-room should be carefully sterilized by use of milk of lime or five per cent. carbolic. If the person coughs much, the sputum should be collected in a spit-cup and afterward sterilized with milk of lime, or this may be coughed on clean rags, and these rags burned up.

9. The sick-room should be made as cheerful as possible. Those who are well should bring only good news there. Every person who enters should be like a sunbeam, carrying a cheerful and courageous heart.

DEMONSTRATION

WHAT TO DO BEFORE THE DOCTOR COMES

Injuries where the skin is not broken:

These are the most simple and least dangerous. The most common causes are

1. Pinching fingers and toes in doors.
2. Pounding finger instead of tack or nail.
3. Bumps caused by falling.

Treatment:

Cold applications; that is, cold water or cracked ice will be enough. Sometimes rubbing of the part will prevent the blood settling and producing black-and-blue marks.

Injuries where the skin is broken:

These should always be taken seriously, as they may at any time become the source of a dangerous condition known as blood-poisoning. Two important elements enter into an injury which opens the skin.

1. Kind of wound. 1. Superficial (skin barked).
   2. Pin-pricks (small external opening).
   3. Cuts by glass or tin (glass left in cut).

2. Condition of instrument producing wound. Was it clean or dirty?

Every article not specially boiled or passed through fire is, from a surgeon's point of view, dirty. Hence most wounds are dirty, or, as we say, septic. The skin is always more or less septic, hence a wound received in the ordinary course of events is always septic. On this fact all treatment depends.

Treatment:

A good rule is to consider every wound septic and act accordingly. Treatment is therefore directed to killing the germs (aseptic treatment) or stopping their growth (antiseptic treatment).

A concrete case; a sore finger:

If, for instance, the finger has been cut with a common jackknife:

1. Wash it with soap and water.

2. Swab it out carefully and thoroughly with boric acid solution (saturated solution made by adding boric acid to water, till no more will dissolve and some is left in the bottom).

3. Bandage it snugly, taking care to get the edges exactly approximated. If you have made the wound clean, you will get what is called primary healing, and no scar will be left. This is called a "dry dressing."

Another case; infection:

If any sore shows the following characteristics, it is considered infected: heat, pain, swelling, and redness. The steps in treatment are the same as above for 1 and 2, but the third step differs in this wise: 3. After carefully washing the part and swabbing out, soak a small pad of gauze in boric-acid solution, squeeze it so it will not drip, put this over the injury, and bind on loosely with a gauze bandage. This is called a "wet dressing." It should be kept wet throughout the day by occasionally pouring on some boric-acid solution.

Burns:

Three degrees. The most common one is from steam, or from contact with something about the stove while cooking. If only a reddening of the skin is produced, home treatment is applicable, but should blisters covering a considerable area occur, it requires a doctor's care.

Treatment:

1. Take a teaspoonful of baking soda to a pint of water.
2. When it is dissolved, apply it to the burned surface.
3. Cover the part and keep away from the air.

Dry baking soda might be spread over the burn if it is a small one, and a moist cloth immediately put over it.

In case clothing catches fire, and a severe burn results,

1. Smother the fire either by a blanket or bed quilt.
2. When the fire is completely extinguished, the person should be wrapped up in a blanket and placed where there is plenty of air.

The clothing should not be removed if it sticks to the patient. This should be left to the doctor to do, as it is important to preserve in place as much skin as possible.

Demonstration of bandaging:

1. For the finger.
2. For the hand.
3. For the elbow.
4. For the toes.
5. For the foot.

Poisoning:

1. *Gas:*

Many persons lose their lives accidentally by not properly attending to gas-jets.

(*a*) By slow leak: A small amount may escape, just enough to remind you that gas is escaping. If this continues over a long period, a person will become white, bloodless, short of breath, and very weak. To avoid this slow form of poisoning, care should be given to the gas-jets and rubber tubing. Much gas escapes from leaks in the rubber tubing leading to lamps or stoves. Gas stoves are very injurious to health.

(*b*) By fast leak: Very dangerous, because one is not aware of being poisoned, but drops off into a deep sleep and gradually becomes unconscious. Usually occurs

(1) Because of carelessness in forgetting to light gas after turning it on.

(2) Because of carelessness in turning gas off. This is particularly true when the thumb-screws are loose.

(3) Lights are left burning low, and a draft of wind blows them out, or the gas is shut off momentarily from headquarters and again turned on.

Suggestions for prevention:

(*a*) Be sure to light every jet turned on.

(*b*) Keep the thumb-screws tight.

(*c*) Don't leave a jet burning low where breeze will blow it out.

(*d*) Follow gas company's instructions when gas is turned off.

(*e*) If you smell gas, don't give up till you find the leak, even if the whole house must be aroused.

In case of actual poisoning:

Usually discovered early in morning. Some early risers will smell gas when they go out into the hall. Janitor should be summoned at once, and entrance gained to room from which gas is escaping; the person is usually found unconscious. Turn off the gas. An ambulance should be summoned immediately. To summon an ambulance go to nearest telephone, call police headquarters and give name and address of sick person. There is no expense for telephoning in such a case. Children should not crowd around the ambulance when it comes, as the doctor needs all the room possible and is always in a hurry. While the ambulance is coming, the windows should be opened, and the person carried into a room with plenty of good, pure air and kept in horizontal position. Clothing should be loosened. If breathing is very slow, artificial respiration should be undertaken and person fanned vigorously. Strong coffee should be given to drink or by injection. Alternate warm and cold water may be dashed over head and chest. Ammonia or hartshorn should be held to the nose occasionally.

2. *Sewer gas:*

Comes from imperfect plumbing, or pipes may be stopped up. Never permit this condition to continue. If sewer-gas odor is found, report it to health department. It is very dangerous, as health is undermined gradually.

3. *Alcohol:*

Poison is found in beer, whisky, gin, brandy, wine, cider. This is another gradual poison, and no one can tell just when dangerous conditions are being produced in the body. About twenty definite diseases are attributed to the action of alcohol. There is no part of the body which may not be affected, but the nervous system is most susceptible. The eye is bleared; the nose is reddened; the face is bloated; the hand trembles; the legs are unsteady; the abdomen is

enlarged; the heart is weak; the brain is softened and wet; the mind is confused; persons often become permanently insane. The liver, kidneys, and stomach refuse to do their work; food is not desired; and there is a great craving for alcohol.

It affects children more than adults, particularly drinking beer.

The rule should be, in such cases: Touch not, taste not, handle not. If you have already touched, tasted, and handled, agree with yourself never to taste again, for any one who does so is liable to any of the twenty diseases that alcohol produces.

4. *Tobacco:*

It is a slow poison. This poison affects the heart, causing it to beat irregularly; it also makes the person nervous, producing "tobacco heart." It also has a selective action on the eyes, causing color blindness, so that boys and men such as railroad men, sailors, dry-goods clerks, painters, whose work requires them to distinguish colors, can no longer keep their jobs, because they cannot see the right colors. Tobacco also affects the lungs and makes them more susceptible to other diseases such as tuberculosis, and pneumonia.

Besides the injury to health, the tobacco habit is a filthy and costly one, particularly that of chewing tobacco. The breath is offensive; the mouth is unclean; the teeth are dirty.

Certain chewing tobacco is mixed with molasses and opium. Cigarettes are most dangerous, because they are often adulterated with opium. Every cigarette smoked is like driving a nail into your own coffin. It looks like a harmless little thing, but within the wrapper is poison to the heart, eyes, lungs, and nerves, and if used long enough, these organs will surely be poisoned.

Drowning:

Many accidents occur every day.

Preliminary:

Nearly every animal can swim if forced to, but man is most helpless if not previously trained. Boys and girls should learn to swim. They should never go out into deep water unless other good swimmers are with them, and then should keep within life-lines.

Accidental drowning:

This occurs most often to those who go in swimming in dangerous places, in deep water or swift currents, or to those who go in after eating or when tired out. A cramp seizes the swimmer, and being unable to swim, he sinks.

What to do in case a companion bather calls for help:

1. Get something to him that he can grasp. This may be a board

a rope, a life-preserver. If several boys are present, one should run for help, while others rescue the drowning one. One should never jump into water to save another unless he can swim.

2. The body will usually go down once and then come up of its own accord because of air in the lungs. The swimmer should be on the spot, and if the body does not come up at once, he should dive for it. The best place to seize a drowning person is by the hair. Keep him from grasping you about the neck, as he will choke you, and you will both go down. He should be brought to land.

3. Loosen clothing about the breast.

4. Then drain water from stomach and lungs.

5. Then begin artificial breathing. While one is doing the artificial breathing, others should strip off the clothing and rub the body vigorously.

6. Dry, wrap in warm blankets, and put hot water-bags or bottles about him. Hot bricks or stones, or hot sand-bags made from shirt-sleeves, may be used.

Perform artificial respiration for several hours by relays before giving up.

Demonstration of artificial respiration.

Bleeding:

1. *Capiliary:*

The kind noticed when the skin is barked, and a pale, straw-colored serum exudes. Of no importance except as a doorway of infection. A firm bandage should be put on to stop bleeding by pressure.

2. *Venous:* More important. It is the kind most often met with. The color of the blood is a darker hue, and the flow is in form of an oozing. If the wound is small, pressure should be made directly over the wound. If it is a large wound and there is much bleeding, pressure should be made *below* wound—further from the heart.

3. *Arterial:* Very important and should demand immediate action. The color of the blood is bright red, and it comes in spurts, with each heart-beat.

Small arteries may be stopped by direct pressure till blood coagulates. If the artery be a large one, pressure should be made *above* wound—nearer the heart.

Treatment: How to stop bleeding (in general):

1. By pressure applied either on or below or above the point of bleeding.

2. By application of drugs known as hemostatics.

3. By application of heat or cold. Cold contracts blood-vessels. Very warm water is helpful.

The most useful method is by applying pressure.

4. *Drugs:* Alum is a good thing to stop small hemorrhages. Barbers use it. An old remedy is a *spider's web*, but that is usually too dirty or not available. Vinegar will often stop it. Gelatin also. Nose-bleed can be stopped by putting something under the upper lip, or by pressure under the jaws, washing with cold water, or by a piece of ice on the back of the neck.

Demonstration of quick methods of stopping bleeding with hands, handkerchiefs, ropes.

Run-over accidents: 1. The person should be kept lying flat. If necessary to move him, put him on a stretcher made out of a board.

2. Never touch any wounds or return any loops of intestines which may come out through wounds.

Unconsciousness: It is a common thing for people to lose consciousness. This condition requires the presence of the doctor, but much can be done while he is coming.

1. *Fainting:*

(*a*) Patient needs air.
This is best secured by opening the windows, by fanning the person, or by giving him plenty of room.

(*b*) *Position of Patient:*
He should be placed on his back, with arms at the side. Friends should not crowd around. Leave the patient just where he falls unless it is in the sunshine, in which case he should be carried to a shady place.

(*c*) Cold water may be sprinkled on the face, or it may be bathed in cold water. Strong smelling-salts should be held at the nose, or ammonia may be inhaled. After vigorous fanning and stimulation by water, ammonia, etc., the patient, if only in a faint, will be all right in five or ten minutes.

2. *Sunstroke:*

If above things fail to bring patient back to consciousness, and there is reason to believe it to be sunstroke.

(*a*) Sponge baths in ice-cold water should at once be given, and continued till the doctor comes.

(*b*) A piece of ice should be crushed, put in a towel, and placed on the head.

3. *If unconscious for other reasons:*

Never conclude that a man is drunk if you smell liquor on his breath. He may have fallen down and fractured his skull or he may have a stroke of apoplexy.

In either case the man should be given plenty of air, placed on his back, and fanned till the doctor comes.

DANGER ON LAND OR WATER

DANGER ON LAND

Fire:

The fire-escapes should never be blocked up. Children should never play with matches. Gasolene should never be kept in a room where there is a stove. Clothing should not be hung near gas-jets.

1. Every boy or girl should know the nearest fire-alarm corner, but the alarm should never be rung unless there is an actual fire.

2. Know beforehand just which is the easiest and shortest way to the ground. Have two ways in mind in case one is blocked.

3. Always see that all in the house are awake and that the weak and aged and babies are helped.

4. Every fire starts from a small beginning and can be extinguished by any boy or girl. A fire is most easily smothered. Take oxygen away, and fire cannot burn. Therefore throw a blanket or a quilt over the beginning flame. Water is the next best method. Always send in an alarm at once, and then do your best to put out the fire.

DANGER ON WATER

Accidents on boats:

When going on board, always look about and see where the life-preservers are kept. Think what would be necessary to do to get one. They are usually placed overhead, and are held up by tiny slats, which are tacked on very lightly, and these slats can be pulled off by any boy or girl, and the preservers will fall to the deck.

1. A life-preserver should go around the breast just below the arms. Life-preservers are all one size, so do not try to pick out a boy's size, but take the first one you get. The cork part is held in place by shoulder-straps, also by a belt which encircles the outside of the cork casing. The only thing to tie is the belt, and it should be tied in a hard knot.

2. After the life-preserver is on, the small boats are lowered. You must obey the captain. He will tell you when to put on the life-preserver, also when to get into the small boats. Here is the place for unselfish conduct. Do not overcrowd the small boats, or all will be lost.

3. In case you cannot get into the small boat but have a life-preserver, and the boat is sinking or is on fire, see that the cord is tied tight, get to the edge of the boat, and slip off into the water. The life-preserver will hold your head up in the water, provided you keep

it under your arms. Paddle to land. Take long breaths, with head high out of water; keep kicking and paddling. This will keep you warm.

HABIT AND HEALTH TALKS[1]

SUBJECTS AND SUGGESTIONS

1. *Our country's flag (patriotism):*

Tell the story of the making of the flag.

Significance of the colors: "Red, white, and blue, strong, pure, and true."

Reverence for the flag. Salute.

Children sing "America."

2. *Freedom (civic):*

The policeman is your friend. He sees that you get your rights. Takes care of lost children.

Traffic officer is to protect the lives of those on the streets. He gives each fellow his turn.

3. *Respect for the rights of others (civic):*

Other people have rights on the street, in the workroom, at home. Maud Lindsay's story about a garden in "The Story-Teller."

4. *Our duty in time of war (patriotism and economy):*

Waste no food, eat only what is needed. Help your mother with her work, so she may make bandages and bags; and help father with the garden. Then you are helping Uncle Sam.

5. *A talk on germs (hygiene):*

A germ is a tiny thing, so small that no naked eye can see it. A microscope makes it look many times larger than it really is.

Germs are everywhere, on our skin, in our mouths, under our finger nails, in all the raw food we eat. You cannot think of a place where they are not, except where they have been carefully killed by heating or some other method.

Some are good germs, the friends of man; they help to keep him well and strong. Others are man's worst enemy. God put them both in the world to do a special work. It is the business of good germs to feed upon and destroy dead things. If it were not for these little fellows, all the dead plants and dead animals would be lying about the world; there would be no room for the living plants, animals and people. But the sad part is that germs sometimes attack

[1] Teachers are advised to select from the following topics such as appear to be best suited to the needs of the children under their care.

living plants, animals, and people, making them sick. These germs are bad; they are called disease germs. There are many different kinds of them; they are cowards, too; they only attack you when you are weakened from being tired, hungry, or cold. Strong, vigorous people have little trouble with them. We should keep ourselves well, because then we can fight them off.

One kind of germ makes typhoid fever, another kind makes diphtheria, still another makes scarlet fever. Each disease has its own kind of germs. Some make boils, some make teeth decay, some make colds, others sore throats. When a boy or girl scratches his or her finger, if germs get in it becomes sore. Then the pus, or that creamy yellow stuff that runs out, is full of bad germs. If it were not for germs a wound would heal up quickly with very little soreness and no pus.

Sometimes a germ says to his friends and family:

"Here is a boy who is weakened because his feet have been wet, and he let them stay wet for a whole afternoon. Let us fall on him and make him sick."

Then the boy has a sore throat or a cold in his head.

Who would have thought that a thing as tiny as a germ could do so much work, some of it good and some bad? Let us help the good germs by not letting the bad ones live. We should eat only at mealtime. No candy between meals, children, or a germ may come into your mouth.

6. "*Swat that fly.*" One fly lays from one hundred to two hundred eggs at a time, to hatch in twelve or fifteen days. One fly can carry three million, sixty-two thousand germs on his hind legs.

"One fly killed in May
Keeps many millions away."

Get information from the government bulletin on "Flies and Maggots."

7. *The nose:*

You remember what the old wolf said about her nose to Red Riding Hood. The nose, as a smeller, can scent spoiled foods, unclean yards, musty houses.

8. *The mouth:*

Sometimes a germ says:

"Here is a little girl who has kept food between her teeth. Let us go and eat it." So they set to work bringing about the decay of the food, but, alas, they bring about the decay of the teeth also! One day this girl finds a hole in her tooth, filled with foul-smelling stuff; her nose

tells her how it smells. If she does not keep her teeth clean by brushing " the upstairs " down, and " the cellar " up, she will continually swallow this bad-smelling decay, which her nose says is not good for her digestion. Use a nice soft floss, called dental floss or tape, to clean between the teeth. When a tooth gets a hole in it, nobody but the dentist can help, and if it goes too long, the only help he can give is to pull it out, so that it will not make the others decay. Does a rotten apple in a basket ever get good again? What does it do to the other apples? Yes, it makes dark spots on them. When a child has dark spots on his teeth he had better hurry to the dental college or city hospital and have the dentist clean these spots off before it is too late. Nobody ever looks nice with a mouth of dirty teeth, but how beautiful is a row of pearls!

9. *The water for drinking:*

If you don't know whether or not the water you drink is pure, boil it twenty minutes. Typhoid fever and bowel trouble are caused by germs in the water.

10. *The hands:*

Germs under the nails or on dirty hands are carried into the mouth, eyes and nose—anywhere that the hands go.

11. *The feet and backbone (nervous system):*

What kind of shoes do you wear? Do you have corns and bunions? Keep your feet dry and free from strain. No high heels, girls! They strain the nerves in the back. Keep the back straight. How many children do you see standing with one hip higher than the other? Have teachers remind those of her class who have this fault of the necessity of their remembering to stand up straight.

12. *The ears:*

Clean ears with wash rag and soap—no pins, and no hairpins unless the latter are covered with a cloth. Listen only to the truth. Story of " The Diamond Necklace."

13. *The eyes:*

Sit with light coming over left shoulder. Use Chinese images: " Hear no evil, see no evil, speak no evil." In order that children may do much good, they should look about to be helpful.

14. *The skin:*

Tell of its purpose and the necessity of bathing. Swimming in summer is beneficial.

15. *The body:*
"The King and His Wonderful Castle," G. P. Brown; "Man Wonderful," Allen; Hymn, "A Wonderful House," "Songs for Little Folks," Crafts.

16. *Clean clothes:*
"The Pig Brother," L. E. Richards.

17. *Tidiness:*
"Careless Jane," Katherine Pyle.

18. When sister burns her hand (first-aid)·
Dress in gauze, with equal parts linseed oil and lime water. Open blisters at bottom, near good skin, to drain. The teacher should dress hand and show bandaging.

19. *Dressing wounds:*
Let children take part in dressing imaginary wounds, cuts, bruises, mashed fingers, etc.

20. *Do what your hands find to do:*
If you are going to do a mean thing, wait until tomorrow; if a good thing, *do it now.*

21. *Telling tales.*
Rumor has a thousand tongues.
"King Midas has Asses' Ears," Ovid.
Children should learn not to tell tales of each other at home or in school.

22. *Time flies:*
"The Enchanted Watch."

23. *The Daily Grind:*
Each day of twenty-four hours we eat, sleep, work, and play. Tell story of a millstone grinding day after day. Are teeth with holes good grinders? Recall care for teeth, with this new element in it. Our "rocks" are in our mouths; we are not like the chickens whose pebbles are in his craw.

24. *Care for little things:*
"Piccola," "Story Hour," K. D. Wiggin.
"World Stories Retold," W. J. Sly.

25. *Faithful work:*
"Dust Under the Rug," "Mother Stories," Lindsey.

26. *The just judge:*
When two claim the same thing. 1 Kings iii. 16–28.
" World Stories Retold," W. J. Sly.

27. *Our President (patriotism):*
Story of Wilson's father teaching him to say over again what he had to say until he learned to express himself exactly.
Sing " America."

28. *Be a Red Cross Soldier at home:*
Fight disease. " Good Health," p. 34, Jewitt.

29. *Our City:*
" Town and City," Jewitt.

30. *Your happy home:*
Health, happiness, helpfulness.
Head, hand, heart.

PERSONAL HABITS SUGGESTED FOR TWO-MINUTE TALKS

NOTE.—Teachers are advised to select topics from both outlines offered on habits according to special needs of children.

PERSONAL HABITS

1. Clean hands.
2. Clean faces.
3. Clean mouths (good language).
4. Clean hearts (good thoughts).

TABLE HABITS

5. Thank God before eating—suggest a short form for " Grace."
6. Say " please " and " thank you."
7. Serve others before yourself.
8. Eat slowly and quietly.

IN THE STREET

9. Avoid bad companions and gangs.
10. Do not injure property of others.
11. Filching fruit from a stand is evil.
12. Be kind to dumb animals.
13. Never laugh at deformed people.
14. Never enter a saloon.
15. Never gamble.
16. Be a peacemaker.
17. Seek advice in choosing five-cent shows.

18. Dime novels are a waste of time and money.
19. The nearest public library: name a few good books for the young.
20. When mother calls do not tarry.

IN GAMES

21. Cheating is contemptible.
22. Quarreling is childish.
23. Swearing is weak-minded and wicked.
24. When you win, praise your opponents.
25. Betting even a cent spoils the game.

IN GENERAL

26. Lying is cowardly.
27. Foul language is degrading.
28. Gossiping is hurtful.
29. Envy is like poison.
30. Commencement—" A merry heart doeth good like a medicine."

HABIT FORMATION AND PARENTS' PLEDGE

HABIT FORMATION

HOME DUTIES

Courtesy	Obedience
Preparations of lessons	Purity

RISING WITHOUT BEING CALLED

Rising with regularity	Dressing rapidly	Dressing neatly

REGULARITY OF MEALS

Proper food	Eating slowly
Using knife and fork properly	Tidiness at table

RETIRING WITHOUT BEING TOLD

Retiring with regularity	Undressing rapidly
Clothing neatly cared for	Cleaning teeth and nails

HOME EMPLOYMENT

Making beds	Brushing floor
Dusting and airing rooms	Washing dishes
Mending clothing	Helping with children
Running errands	

SCHOOL DUTIES

Courtesy
Attention
Purity of speech
Cleanliness of mind and body
Obedience
Industry
Cheerfulness
Responsibility

CIVIC DUTIES

Courtesy on street
Observation of safety, fire, police and health laws
Purity of speech
Care in keeping street tidy
Respect for public buildings and property

STEPHEN F. BAYNE, Principal
JANE DAY, Visiting Teacher, P. S. 5
Manhattan, N. Y. C.

HABIT FORMATION

THE PARENTS PLEDGE

I will patiently help my child in the performance of duty.
I will try to see that he finishes a task when he begins it.
I will make no criticism of those in authority over him in his presence.
I will try to coöperate with those who are his teachers, both religious and secular.

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"Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God."